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TERMS.

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For the Western Luminary.

Regeneration.

In my two last letters, on doctrinal subjects, my design was, to present in as undisguised a manner as practicable, in very narrow limits, my views of Original Sin, and the Total Depravity of the human heart. And if, in those letters any thing may have been stated contrary to the word of God and the standards of the Presbyterian church, it has been ignorantly done, for if I know my own heart I love his word and those standards. I am a General Assembly Presbyterian, in doctrine and government.

The subject of Regeneration or the new birth, naturally claims our attention next.

Regeneration is the work of the Holy Spirit by which the *heart* is changed from the love and practice of sin, to the love and practice of holiness. In this change there are no new faculties produced in the soul, neither are the faculties we have, changed as to their real nature. The man has the same faculties of will, understanding, and of loving, before regeneration that he has after it. Regeneration consists in a real change of the temper and disposition of the soul; it is a real, proper renewal "in the spirit of *the* mind," it is "to put on the new man, which after God, is created in righteousness and true holiness." Eph. 4: 23, 24. He is created anew in Christ, by the Holy Spirit. The author of the new birth, is the Spirit, the third person in the Holy Trinity. John 3: 5. "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." The reason is obvious, he is originally corrupt, and his heart totally depraved, his heart is enmity against God. Therefore nothing but a supernatural divine regeneration of his heart can prepare him for the kingdom of heaven, since the Saviour says, "that which is born of the flesh is flesh, but that which is born of the Spirit is spirit." It is the spirit of the man which is born again, renewed, or created anew in Christ Jesus, by the Holy Spirit of God. This change is not effected by any, or all the means of grace together. They are "born not of blood, nor of the will of the flesh, nor of the will of man, *but of God.*" I humbly conceive, that this great change is effected by the divine influences of the Spirit. The scriptures classify these subjects. They speak of this change of heart in reference to the efficient, and instrumental causes of it, the Spirit of God is the efficient and powerful agent, engaged in creating the heart anew in Christ Jesus, but the word of God is employed instrumentally in this great work. The word and ordinances of God's house are the usual means empioyed, in the regeneration and conversion of sinners. There is an adaptedness in the truths of the gospel, to the condition of lost man, the tendency of which is, to lead him to consider his ways:" this is evident from the express command of Jesus Christ, who says to us, "Search the scriptures;" and Paul says, "they are able to make us wise unto salvation;" and in 1 Cor. 4: 15, he says to the Corinthians, "For in Christ Jesus I have begotten you through the gospel." The Apostle was the instrument, the gospel was the means, the Spirit in Christ was the mighty agent, by whom they were "*begotten,*" Again, Peter when addressing the strangers, pilgrims, &c., 1 Pet. 1: 23, says, "Being born again not of corruptible seed, but of incorruptible, by *the word of God which* liveth and abideth forever." This word which abideth forever, is that *by which the gospel is preached unto us*, and is the means, or instrument of regeneration. His word is the sword of the Spirit by which the enmity of the human heart is slain, the sword or word is the instrument, the Spirit is the active agent.

In this change there is no violence done to the will of the person, his will is renewed and his affections are placed supremely on heaven and divine things—he is enabled and persuaded voluntarily to give his heart to the Lord in an everlasting covenant never to be forgotten. The means of regeneration are to be used by sinners. They must attend the preaching of the gospel, and the word of God, consider their ways, and although the prayers of the wicked are not acceptable to God, there is less wrong in making an effort to pray, than there is in refusing to do so. It is the duty of even the impenitent, to "kiss the son while they are in the way" with him. At his command, in humble reliance on his grace, they should stretch forth the withered hand, they should "work out their salvation with fear and trembling, *while* God works in them to will and to do of his own good pleasure." It is the duty of every sinner to use all the means of regeneration and conversion, with as much earnestness and zeal as though he was to be saved by them alone, and the same time to trust as *entirely* to God's spirit and grace, as though he was to be saved without an effort on his part:—hence the Saviour commands sinners to "*strive*, to *agonise* to enter in at the strait gate, for many will seek to enter in, and shall not be able." In Regeneration the Spirit is the efficient agent, the word of God, and whatever means He may see proper to employ, are the instruments or means, designed and suited to the end, viz: the regeneration of the heart.

N. H. HALL.

From the Charleston Observer.

Parties in the Presbyterian Church.

It cannot be unknown to the most superficial reader of Religious Journals, that a difference of opinion obtains in the Presbyterian Church, upon some points of Christian doctrine and Ecclesiastical order. This, indeed, has been the case, in a greater or less degree, from the earliest history of our Church to the present time—Nor is there any Church perfectly unanimous in every *mode* of representing Theological doctrines, and on every point of Christian expediency—Such a result is not to be looked for in a Church which is made up of thinking, reasoning men. Perfect unanimity can never exist, till all shall submit to the dogma that "ignorance is the mother of devotion," and every man shall resolve to think no more for himself, but let the Pope do his thinking for him. And even then different Popes will think in different ways, and each person will have to decide for himself whether he will think with Pope Pius the VI. or Pope Pius the VII.

Our object, in this article, is to give a brief and impartial statement of the existing differences in the Presbyterian Church. It may prove a failure, but we shall hold ourselves open to correction on any point, respecting which we may entertain erroneous impressions. We may, however, premise that in none of the Southern Synods, so far as we can learn, the matter of difference has been regarded of sufficient importance to constitute *parties.* It is to the North and the West, that we must look for the *beauties* of division, and for the captivating spectacle of mutual recriminations. Here, if there be shades of difference, they have not at all affected ministerial intercourse. There have been no closing of pulpits—no barring out of Ministers—no denunciation of men upon the *suspicion* of heresy. These occurrences are in other latitudes, where to effect no object, there is sometimes an amalgamation of Calvinists of the strictest sect with rank Hopkinsians. The parties as they are there formed, or as they act together, we will, for convenience sake, designate by the letters of the Alphabet.

A. The party A. not only believe all the doctsines contained in the confession of faith, but they also adopt most scrupulously, the same *modes* of representing them; and they think it heresy to state them in any other way. To these rigid adherents to the letter of our excellent standards, we have no doubt that the Church is much indebted for its purity and stability, for they have invariably opposed what they regard as error or innovation.

B. The party B. profess to receive each and all, the doctrines of the Confession of Faith; but in their mode of representing them, they state them in a manner, a little different from that adopted in the standards of the Church. They believe it more agreeable to Scripture, that the atonement should be represented as *general*, rather than *particular.*—They believe that all which the Bible reveals respecting the cause of the depravity of man is this: that Adam our progenitor, sinned, and that in consequence of his sin, all his posterity are sinners from the first germ of their moral being, and are treated as sinners from their birth. They make the distinction originated, we believe, by President Edwards, of *natural* and *moral* ability, and hold that the reason why the sinner does not obey God, is not because he has not natural power to obey him, but because of his aversion to righteousness—an aversion which must be overcome by the irresistible influences of the Holy Spirit, or the sinner never can be saved.

C. The party C. also believe the doctrines of the Confession of Faith, and express them in the same manner as the class A. but hold that there is nothing heretical either in the opinion of the class B. or in their manner of stating them.—They admit that every one of the doctrines of the Confession are held by the class B. and maintain that if these brethren think their statements of the doctrines more Scriptural, or better adapted to press home moral obligation upon the consciences of sinners, no complaint ought to be made of them. On these points, say they, we must agree to differ—Perfect uniformity of expression on every point, never has existed in our Church, nor in any other. In the nature of the case, it is impossible that perfect uniformity of expression should exist, in large bodies of thinking men, through successive generations.

D. We suppose that there may be a fourth party which we will designate under the class D. As we are not personally acquainted with any of the men of this class, and as their prominent numbers are not in connexion with the Presbyterian Church, we shall describe their doctrines, partly from their own writings, and partly from what is charged upon them by others.

In respect to the origin of sin in the universe, they believe that it is a necessary part of a system of moral government, and that God having chosen a moral government *could not prevent the existence of sin*, and it was *because* he could not prevent it that it exists. In respect to the origin of sin in each individual man, they seem to believe that infants first exist, without any moral character at all, either good or bad—that they have a moral character, only when they become actual sinners, which all infants do, by gratifying their natural appetites, (which in themselves are not sinful,) but these appetites lead them shortly to transgress a law of God, and thus they become sinners; so that the trial of the human race was not in Adam, the head of the human family, but each individual has his trial in his own person, (i. e. in relation to the point whether he will become a sinner or not.) In respect to regeneration, they believe that it consists in the change of our governing purpose, and so represent it, that it appears as if they expected the sinner to regenerate himself, as if regeneration were his own act. They do indeed *profess* to think the special aids of the Holy Spirit necessary; but to the other three classes mentioned above, it appears as if the influences of the Spirit were dispensed with on this system, if not professedly, yet *really.*—Some are charged with denying a vicarious atonement, or that Christ suffered as our substitute.

Now with respect to these four classes, we beg that the following remarks may be considered and weighed with Christian candor:

1. The three class s of Theologians, A. B. and C. are all opposed to the fourth class, D. They believe that the speculations of these men, however honest they may be in these speculations, tend directly to Pelagianism and Armenianism, if indeed they have not already reached the ground occupied by these systems of faith.

2. *The class B. is opposed to the class D.* If we may be permitted to go out of our own Church for illustrations of this remark, we would mention the names of Dr. Woods, of Andover, Dr. Tyler, recently of Portland, Maine, Dr. Hewitt, the Temperance man, and Asahel Nettleton, whose praise is in all our Churches. The two first mentioned gentlemen have written largely and ably against the sentiments of this party; and a Theological Seminary has been established in Windsor, Conn. at the head of which are Dr. Tyler and Mr. Nettleton, with the express view of opposing these erroneous opinions, (viz.) the opinions of the class D.

3. It is confidently believed that there are none entertaining the opinions of the class D. in the Synod of South Carolina and Georgia. We know of none.

4. The majority in the last General Assembly, and in the three previous Assemblies, judging from their known sentiments and votes on test questions, was made up of the classes B. and C. If any of the class D. belonged to the Assembly, the number was very small. And should the Presbyterian Church be equally represented in future Assemblies the majority will be about as it was in the last General Assembly.

5. The class A. in their zeal for the very *letter* of the Confession of Faith and Catechisms of the Church, have been thought by the classes B. and C. to be too rigid in exacting, what is in the nature of the case impossible, a perfect unanimity in the interpretation of the Standards of the Church; and where this class has had the majority, it has sometimes been accused, as in the case of the Old Presbytery of Philadelphia, of treating the minority with oppression. On the other hand, the class B. has been considered by the class A. as too latitudenarian in their sentiments, and if permitted to go on unchecked, errors of magnitude would arise. The class C. who are otherwise denominated *Moderate* Old School Men, do not apprehend the same danger from the class B. or what is otherwise called the New School Men, as the class A. seem to anticipate. The consequence has been an amalgamation of the classes B. and C. as is evinced in the votes of the Assembly by which an *Elective affinity* Presbytery, and an Elective affinity Synod, have been formed—A principle by the by, however defensible it may appear in the given instances, may, if suffered to be used as a precedent, (and this is not impossible,) lead to the introduction of dangerous errors, and by this means the class D. may obtain a foothold in the Presbyterian Church. The Elective affinity Presbytery of Philadelphia is composed of the classes B. and C. and it was formed on the ground that the peace and harmony of the Church would be promoted by putting those together who, notwithstanding their differences of opinion on some points, could act in concert, and not be regarded by their brethren of the same Presbytery as heretics.

6. It was the class A. in the last General Assembly who drew up what they called "the Act and Testimony," intending, as was supposed, that it should bear upon the class B. But the class B. profess to hold none of the sentiments which are denonnced by "the Act and Testimony," and they appeal, in proof of their assertion, to some of the principal writers of their class. The errors denounced are those which beiong to the system of the class D.—And the class B. further say that they could fully subscribe to "the Act and Testimony," if they believed a crisis had arisen which demanded such a paper—But they did not consider it either as applicable to themselves, or to the state of the Church, and the class C. concurred with them in this opinion, in consequence of which "the Act and Testimony" were rejected.

Errors condemned by the Act and Testimony.

1. OUR RELATION TO ADAM.—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. NATIVE DEPRAVITY.—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. IMPUTATION.—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nousense.

4. ABILITY.—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit in full possession of all the powers necessary to a compliance with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. REGENERATION.—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. DIVINE INFLUENCE.—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. ATONEMENT.—That Christ's sufferings were not truly and properly vicarious.

We will subjoin a few extracts from the writings of the class B. showing the views which they entertain upon these subjects.

1. They believe "whether *we* have any thing to do with it (i. e. the first sin of Adam) or not, one thing is certain, it *has* had and *will* have enough to do with *us.* In consequence of it, all men are born into a frail and dying state. In consequence of it, all, as soon as they become proper human beings, are accounted sinful and are under the necessity of being born again, and sanctified by the Spirit of God, in order to be saved."

2. In relation to the 2d error, they believe, "that it is the tendency or nature of the human heart to sin," (Dwight's Theol. Serm 32 vol. 1 d. 484,) "that infants are contaminated in their moral nature, or born in the likeness of sinful Adam," *ib.* 486, that it is perfectly "proper to call the sinfulness of man, *natural, original, innate,* (Wood's reply to Ware, p. 162,) that "we can predict concerning every human being, as soon as born, that if he live long enough to exhibit the character of a moral agent, he will certainly be a sinner, and the power of prediction must depend on a settled uniform cause, a law of our nature (p. 163.) For "man in the state in which he is born has a sinful heart, or is inclined to sin," p. 192.—And all this is the consequence of Adam's sin. (See Dwight's Serm. 32.)

3d. "Christ was treated as though he had been a sinner—and as his sufferings answered the purpose of the sinner's punishment, and are the ground of his pardon, it may be said, with respect to all believers that their sins were imputed or reckoned to Christ, and his righteousness is imputed or reckoned to them. That is, Christ was treated as sinners deserved, and sinners deserved, and sinners are treated as Christ deserves." Beman on Atonement, p. 51.

4 & 5. "A mighty operation of divine power is necessary to make men holy. Passing by human efforts, and all slight common remedies, as totally inadequate, they must found every hope of moral purification on that energy of God, which gives man a new heart and a new spirit, which creates them in Christ Jesus unto good works." (Wood's reply to Ware, p. 223. 1st. All men are by nature sinful." 2d. None are renewed but by the Spirit of God. If man did the work himself, it would still be flesh and impure." Bornes' Notes on John 3. 6. "Religion in the heart is not by the power of man. It grows, he cannot tell how, and of course he cannot without divine aid control it. It is by the power of God." Barnes on Mark, 4: 28. "The sole reason why divine influence is *necessary* in our recovery from sin, and our restoration to God, is the deep and desperate wickedness of our hearts." Beman's Sermon on the Duty of Sinners, p. 127. "The Spirit of God in our regeneration, is absolutely necessary in the same sense in which our salvation is necessary." Dwight Serm. 72. vol. 2. p. 401. "This regeneration consists in a relish for spiritual objects communicated to it by the power of the Holy Ghost." Serm. 74, p. 417, vol. 2.

6. Says Dr. Woods, Letters to Unitarians, p. 86. "I appeal to my readers, whether the outcry which has been make against what is called the *resistless, overpowering* influence of the Holy Ghost, in the conversion of sinners, is consistent with candor or with justice." "The plain meaning of those who speak of the influence of the Holy Spirit, as irresistible and overpowering, must therefore be, that the divine influence is not only consistent with moral agency, in all the modes of it pointed out by the divine command," p. 85. "I am constrained again to express my astonishment that any man can calumniate or despise that doctrine of divine influence, which is one of the most distinguishing and most attractive features of the Christian religion." p. 87. "God can prevent sin; for if he can control one mind, he can control all minds." Griffin on Divine Efficiency, page 179. See also Dr. Woods' Letters to Dr. Taylor, which are full upon this point.

7. "Christ suffered as our substitute." Professor Stewart's Discourses on the Atonement, p. 6. "I repeat it then, for I do most solemnly believe it, that we must either receive the doctrine of Substitution and expiatory offering by the death of Christ, or virtually lay aside the authority of the Scriptures, and lean upon our own philosophy." p. 38. "In the administration of the divine Goverment, the sufferings of Christ came in the place of the eternal condemnation of every ransomed soul—that is, of every penitent and believing sinner. This is vicarious suffering. It is the suffering of Christ in the place of the endless sufferings of the sinner. If we understand the import of language here is real substitution." Barnes on the Atonement, pp. 40 and 51.—"He died *in our place*, on *our* account, that he might bring us near to God. It was this, doubtless, which caused his intense suffering. It was suffering endured by *him*, that was due to *us;* and suffering by which, alone, we can be saved from eternal death" Barnes' Notes on Mat. 27: 46.

The foregoing extracts from writers of the class B. clearly indicate, at least, to our own minds, that the errors denounced in "the Act and Testimony," do not attach to that class. For if they do, we should say at once that they are building upon another foundation than that which is laid in the gospel, and it is high time that they should cease to be regarded as honest in their subscription to the Confession of Faith of the Presbyterian Church. There may be, and doubtless, are, other points of minor note, and points of speculation, in their preaching and in their writings to which we could not fully subscribe; nor do we intend to underwrite, for the extracts which we have given, as the *best possible mode* of expression, touching the subjects in question. But if there be heresy in them, we are not sufficiently sagacious to discern it. If, however any of the class D. are in the Presbyterian Church, or if any hold the errors which are condemned by "the Act and Testimony," let them, we say, be subjected to a formal trial, and if they will not peaceably retire from our communion, let the authority with which the church is invested by its King and Head be applied, and let them be cut off as examples to others, and for the purity of the Church.

In conclusion we would respectfully inquire whether there is a sufficient difference in the doctrinal views of the A. B. and C. to justify the contests in which some parts of our Church have been involved for the five past years? Is there any wider difference of opinion now on subjects of Christian expediency, than there was when the whole Presbyterian Church in the United States was embraced in one Synod? Let the history of that period be read and then judge. We would again ask, of what use have these recent mutual criminations proved to the parties contending?—Have they tended to produce purity and peace?—Has religion flourished where they have prevailed? And should distinct organizations of parties be formed in this, or in any of our Southern Synods, as happily they are not, and we hope they never will be on the Philadelphia plan—what benefit would be likely to result from them? Would our Presbyteries and our Synods be employed as they have been, in efforts to extend the kingdom of Christ, to build up our Christian Institutions, and to supply the destitute with the bread of life? Or would they not commence wrangling with one another, and loading one another with opprobrious epithets, and denouncing one another in the exercises of the pulpit, and in the public prints? We could make an appeal to our wrangling brethren abroad, and we would do it if we thought our feeble voice could be heard. But as we have hitherto been free from contentions among ourselves, we are assured that our brethren in the Southern Synods have no disposition to enter the arena of strife, upon the profitless and agitating questions of the North and the West.

Eloquence of Whitefield.

[From Gillie's Life of Whitefield.]

"The manner in which he once turned a thunder-storm to his purpose has been thus narrated: "Before he commenced his sermon, long, darkening columns crowded the bright sunny sky of the morning, and swept their dull shadows over the building, in fearful augury of the storm."

His text was, 'Strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able.' "See that emblem of human life," said he, pointing to a shadow that was flitting across the floor. "It passed for a moment, and concealed the brightness of heaven from our view;—but it was gone." And where will ye be, my hearers, when your lives have passed away like that dark cloud? Oh, my dear friends, I see thousands sitting inattentive, with their eyes fixed on the poor, unworthy preacher. In a few days, we shall all meet at the judgment-seat of Christ. We shall form a part of that vast assembly that will gather before the throne; and every eye will behold the Judge. With a voice whose call you must abide and answer, he will inquire whether on earth ye strove to enter in at the strait gate; whether you were supremely devoted to God; whether your hearts were absorbed in life. My blood runs cold when I think how many of you will then seek to enter in, and shall not be able. Oh, what plea can you make before the Judge of the whole earth? Can you say it has been your whole endeavor to mortify the flesh, with its affections and lusts? —that your life has been one long effort to do the will of God? No! you must answer, I made myself easy in the world, by flattering myself that all would end well; but I have deceived my own soul, and am lost!

"You, O false and hollow professor, of what avail will it be that you have done many things; that you have read much in the sacred word; that you have made long prayers; that you have attended religious duties, and appeared holy in the eyes of me? What will all this be, if instead of loving him supremely, you have been supposing you should exalt yourself in heaven by acts really polluted and unholy?

"And you, rich man, wherefore do you hoard your silver? Wherefore count the gifts you have received for Him, whom you every day crucify in your love of gain? Why? that, when you are too poor to buy a cup of cold water, your beloved son may be rolled to hell in his chariot, pillowed and cushioned around him."

His eye gradually lighted up, as he proceeded, till towards the close, it seemed to sparkle with celestial fire.

"Oh, sinners!" he exclaimed, "by all your hopes of happiness, I beseech you to repent. Let not the wrath of God be awakened. Let not the fires of eternity be kindled against you. See there!" said he, pointing to the lightning, which played on the corner of the pulpit, "'tis a glance from the angry eye of Jehovah! Hark!" continued he, raising his finger in a listening attitude, as the distant thunder grew louder and louder, and broke in one tremendous crash over the building: "It was the voice of the Almighty, as he passed by in his anger!" As the sound died away, he covered his face with his hands, and knelt beside his pulpit, apparently lost in inward and intense prayer. The storm passed rapidly away, and the sun, bursting forth in his might threw across the heavens a magnificent arch of peace. Rising, and pointing to the beautiful object, he exclaimed, "Look upon the rainbow, and praise him that made it. Very beautiful it is in the brightness thereof. It compasseth the heavens about with glory; and the hands of the Most High have bended it."

Bunyan's Pilgrim.

It is probably not saying too much to affirm that "The Pilgrim's Progress from this world to that which is to come," has already influenced more minds, and done more to form habits of thought, than all the works of Celsus, Porphyry, Julian, Volney, Voltaire, Hobbes, and Shaftesbury put together. These men have spoken to elevated ranks of society, comparatively few in number, and always comparatively unimportant in the estimate of the sum total of human happiness. But for one such man, Bunyan has been the guide of thousands. Infidel books, also are read, not in the moments when men read to mould their character, but in moments of idleness, and leisure, and sin. Bunyan has woven his sentiments into the very texture of life; he speaks in times of temptation and affliction; he is heard in those turning points when the character is formed, and when thoughts fix themselves in the very soul. It is further to be added, that the book of the imprisoned tinker, is one of those great works that are to live when the world shall be Christian, and when the proudest works of infidel genius shall "lose discountenanced and like folly show." It speaks the language of the heart. It utters the sentiments of renovated man. It is in religion what Shakespeare is in the drama, a book having the character of *universality.* Infidels could no more have written a page of this book, than they could create a world; and when all that they have ever penned shall repose in useless grandeur and neglected pomp, on the shelves of the library, the Pilgrim's Progress shall be extending the sentiments of religion in lands now pagan or unknown, and Bunyan shall be guiding ransomed sinners still to their eternal home. But what we are principally concerned in remarking is, that it is impossible to conceive that this man has done as much permanent evil as he has good. He might have continued to be a model of profaneness and vulgarity; he might have corrupted a few strolling companions, but in what possible circumstances of evil could this man of profaneness have diffused an evil influence far to other nations, and to the end of time? Another instance: The name of Wilberforce shall soon be known all the extended plains, and in all the hills of Africa. His influence shall be felt not only on Britain's isles, but through every vein of empire in the new world. It shall flow across the Atlantic to a benighted, injured continent. His eloquence shall make more shackles fal, than the most cruel tyrant with imperial power ever yet riveted on human sinews; and the accents of his philanthropy shall diffuse peace and prosperity through more villages, and towns, and plains, than all the Cæsars ever fired or desolated.—*Am. Quarterly Obs.*

Passive Regeneration.

Strive to enter in at the strait gate.—*Luke* 13: 14.

"The human mind is never, and cannot be, passive in the reception of truth. It must reflect, compare, analyze, and reason about it; and it is only in this exercise of the understanding that the heart is effectually reached."—*Skinner.*

"The mind is not passive in any of its determinations."—*Warburton.*

"The mind is not passive even, in any of its simple emotions."—*Coleridge.*

We conclude then, that man is an *agent* in the change, not an *object;* in other words, that man is not passive in regeneration, but active. What says the Vermont Chronicle.—*Rel. Int.*

The Chronicle says that, in the opinion of its Editors, Skinner and Warburton and Coleridge are right; but it asks whether the reception of a truth, or a determination, or a simple emotion, is regeneration. It asks, too, how it happens that in the New Testament, wherever regeneration is specifically mentioned, either the verb expressing the regenerative act is in the passive voice, or the noun designating the person regenerated, is in the accusative case.—*Vermont Chron.*

THE PATRIARCH OF ALEXANDRIA.—John, Patriarch of Alexandria, had a controversy with Nicetas, a chief man of that city, which was to be decided in a court of justice. John defended the cause of the poor, and Nicetas refused to part with the money. A private meeting was held, to see if the affair could be adjusted, but in vain; angry words prevailed, and both parties were so obstinate that they separated more offended with each other than before. When Nicetas was gone, John began to reflect on his own pertinacity, and although his cause was good, "Yet," said he, "can I think that God will be pleased with this anger and stubbornness? The night draweth on, and shall I suffer the sun to go down upon my wrath? That is impious, and opposed to the apostle's advice." He therefore sent some respectable friends to Nicetas, and charged them to deliver this message to him, and no more: "O sir, the sun is going down!" Nicetas was affected, his eyes were filled with tears, he hastened to the patriarch, and saluting him in the most gentle manner, exclaimed, "Father, I will be ruled by you in this or any other matter." They embraced each other affectionately, and settled the dispute before the sun went down.

Avoid knowing more than is necessary; secrets are troublesome burdens to those who are not interested in them.

For the Western Luminary.

Brother Coons—In your excellent journal of the 13th August, you have presented your readers with the "Act and Testimony" of less than seventy-five ministers and Elders of the Presbyterian Church. In doing this, you have furnished the Church and your readers, with some important facts, which should be known, if for no other purpose, as a matter of history. This Act and Testimony, is addressed "to the ministers, elders and private members of the Presbyterian Church in the United States." After some preliminary remarks, in which high charges are impliedly brought against the General Assembly, they set forth their *act and testimony* "as regards doctrines." And to this part of their Act and Testimony, I do give my unqualified approbation, especially to the sentiment contained in it.

The next thing which claims the readers attention, is a list of "*Errors*," against which they do most solemnly protest. Now Sir, I do not know where those errors are to be found in the Presbyterian Church. I am quite sure that we have not a single minister in the West-Lexington Presbytery, who holds any one of those *errors;* neither do I believe there is one in the Synod of Kentucky. I am convinced if one such could be found, he would be arraigned before the proper tribunal, (the Presbytery,) without delay. We would not bear with him; no, not for one hour—and if any part of the church be infested with those heretical errors, the way is open, the government is strong, and fidelity in ministers should prompt them to discharge their duty, according to our constitution and laws.

I am sorry that any want of fidelity, in any part of the church, should render it necessary that the churches in this state should be disturbed with Acts and Testimonies, Protests, &c. &c.; and humbly hope that the Great Head of the church, will overrule all that concerns his kingdom for his glory.

The doctrine of *elective affinity* has given our brethren great concern, and I think not without cause. It cannot be believed for a moment, that our government ever contemplated the formation of churches and presbyteries on the principles of "elective affinity." Our church government is formed in a great measure of checks and balances; and by its just and impartial administration, error is prevented, truth is promoted, the peace and prosperity of Zion advanced. I do not believe, Dear Brother, that the peace, purity and prosperity of the church can be promoted by any other method than that presented in the scriptures of truth and our standards. You may condemn errors in the abstract, until the day of your death, and the holders of them will still entertain them, and inculcate them with all the influence and authority they may receive from the Presbyterian church or any other church. God's method is the best. Worldly policy in the church always mars its beauty and glory. If men err, in doctrine or conduct, the church has her laws, her tribunals, the process is short and simple; the decision may be made without rocking the whole church, through the public newspapers—and opening the mouths of her enemies. We have enough with which we must contend, without cherishing any intestine wars; and especially so, when we have our excellent church government, by which, we may easily settle those difficulties in a more private and judicious way. Let the Presbyteries and church sessions do their duty; and our internal conflicts will soon terminate.

I am yours in gospel bonds,
N. H. HALL.

August 24, 1834.

For the Western Luminary.

Mr. Editor,—The religion of the Bible is adapted to all men, in all conditions, stations, and relations; and that system of doctrine and discipline is best, that most certainly, carries out and effectuates the great principles and objects, for which Christ erected his kingdom upon earth. The church is his kingdom, its officers are his officers, by him commissioned and by his laws governed and protected.

The Presbyterian discipline, in strict conformity to the above, secures to all the members of the body, all their religious rights, privileges and immunities; and before they can be deprived of any of them, they must be tried and convicted of crime: and lest the church court should needlessly trample upon the righ's of any, these preliminaries are indispensable.

1st. The offence must be something which is contrary to the word of God.

2d. The accused shall be furnished with a copy of each charge, and the name of the witness to prove it.

3d. The trial shall be fair and impartial.

4th. "In all governments conducted by man, wrong may be done, from ignorance, from prejudice, from malice, or from other causes; and, although, there must be a *last resort*, beyond which, *there is no appeal*, yet the security against permanent wrong will be as great as the nature of the case will admit, when those, who had no concern, are brought to review: and finally when the *whole church* is called to sit in judgment on the acts of a part."

5th. "When any important delinquency, or grossly unconstitutional proceedings appear, in the records of any judicatory, or are charged against them by *common fame*, the next judicatory *above* may cite them, &c." Here we would pause and admire this wonderful structure, reared by our ancestors, in which every right seems to be secured, and all wrong guarded against.

Our purpose is, to notice the article in one of your late papers, titled, "Act and Testimony," and to contrast a very few of its features, with those I have selected from the Book of Discipline.

My first remark is, that as a whole, in language and in spirit, in "act" and in "testimony," it is an alien production, *revolutionary* in its character and utterly subversive of all order, of all government. But to be more particular, let us look at the subscribers of that paper, in the various forms they present themselves, as Appellants—Accusers or Testifiers—Judges—Partisans.

1st. As appellants.—"We are constrained to appeal, &c." "From the highest judicatory of our church, we have, for several years in succession, sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained." In taking up an appeal the first step should be to read the sentence appealed from; but the appellants have furnished *no sentence;* the minutes of the Assembly, of such acts as are complained of, say nothing; they show *no cause*, in which any such persons have been *parties* or privies; they speak *nothing* of "the oppression which the church sorely feels." Surely, brethren who are pledged to *die* for the "testimony," will feel bound to furnish some evidence of the *truth of the Testimony*, before the act of martyrdom. When did these 64 ministers and elders seek a redress of grievances? What were the grievances? How did they seek them? Were the principles of the Book of Discipline as sketched out in this paper regarded? Or were any others known to the discipline?

2d. As accusers.—Errors are said to exist in the church to an alarming extent: it is charged that Armenian and Pelagian heresies are preached and published, and that the General Assembly have been engaged in screening and covering the preachers and publishers of false doctrines from merited censure and rebuke; and even the majority of the Assembly themselves, are no better than "*particeps criminis.*" "They [the accusers] engage to make every *lawful* effort to subject all such persons to discipline."

Here are sweeping accusations; they do not stop to name the individuals who are guilty, but all the sins, and all the errors, of all the people, are charged in the gross. When one man levels at his fellow the murderous weapon, he is a hater of his brother; in intent, he is a *murderer*. When he levels the same weapon at a crowd, is the offence lessened? No: he is a hater of his race; in intent, he is *murderer of a crowd*. So in spirituals—the man "who spreads the knowledge of an offence, unless in prosecuting it before the proper judicatory, or in the performance of an indispensable duty, is a *slanderer of his brother;* he, who publishes his charges against a *church*, has increased in impiety a thousand fold;—he *slanders a church*. One accuser may do much, but when so large a number organize themselves as accusers and undertake to prosecute all offenders, what a day of reckoning may we expect! Once "an adulteress, taken in the very act," escaped for want of accusers; *they* had consciences; for when appealed to by the Searcher of hearts, "they, *convicted* by their *own consciences*, went out one by one, until the last." Are those accusing brethren more in the discharge of a duty than those Jews? We think they have failed to show it. But how many of these brethren would be admitted as *accusers* in one of our church courts? Apply the *rule* as laid down in the 4th chap. sec. 4, of our Discipline, and if church courts have done, or are not doing their duty, that *goodly number* would, in my humble judgment, be frittered down to a very few: these are the days of confusion, and the contumacious escape.

3d. As judges.—"That we consider the presbyterial existence or acts of any Presbytery or Synod formed upon the principles of elective affinity, as unconstitutional, and all the ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church." "We recommend that all ministers, &c." Then, by "act and testimony," are brethren unchurched, their rights, though recognised and sustained by our highest court, from which there is no *appeal*, taken away; and they proclaimed to the American people, as having departed from the standards of our church. "Sittest thou to judge me after the law and commandest me to be smitten contrary to the law?"

4th. As partisans.—"We recommend that all ministers, elders, church sessions, presbyterics and synods, who approve of this Act and Testimony, give their public adherence thereto in such a manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act." "We do earnestly recommend that on the 2d Thursday in May, 1835, a Convention be held in the city of Pittsburgh, to be composed of two delegates, a minister and a ruling elder, from each presbytery or from the minority of any presbytery who may concur, &c."

It cannot now be denied that there is in the Presbyterian church a party by "act and testimony" constituted and organized, and beating up for volunteers, arrayed in open and determined hostility to the General Assembly and all the churches not adhering to their standard, the "Act and Testimony." They have taken steps to constitute a convention not of the church but of the *party;* and have boldly declined adhesion to our standard, by inviting minorities of presbyteries to send up delegates to that convention "to restore the prostrate standards of our church."

We in the *West* have heard of "polls taken" and "elections carried" by assembling and organizing a party several days previously; that such a conception however should have entered the breast of our brethren of the *East*, seems uncharitable to suppose.

A whole session, I perceive by the last Luminary, have given in their "adhering act;" they too have been *clipped and stretched*, and come forth as state's evidence. What is the burthen of their complaint? Has heresy invaded their church? No. Are they possessed of any information whereby to give "a local habitation and a name" to the many heretics that abound in the churches? No—"It has been represented to them that the following doctrines are circulated in some parts of our beloved church;" but as to who the heretics are, or where to be found, they are silent; they, however, fire at the lump, in the bosom of our beloved church are heretics, we have no means of discriminating who they are, therefore we fire at all. On that *bosom* are to be found many a deep scar "by parricidal hands inflicted."

By way of proving their sincerity in the newly adopted service of heresy hunting, that session avail themselves of a fact stated by "A Ruling Elder," and come out with this additional and (I suppose) fundamental error, *that, some where or other, members of the church have been deprived of "the unalienable right of electing a pastor!"*—"We saw one casting out a devil in thy name and we forbade him." What zeal!

Our Reviewing "Ruling Elder" seems tremblingly alive to the fate of "the memorial." It had been a child of promise, many assisted at its birth; "eleven presbyteries, *or parts of them*, had adopted it as their own, besides several sessions and numerous individuals;" nor was it the fault of its friends that any presbytery disowned it. Besides, it had been fattened on the spoils of the ministerial reputation of a Duffield and a Barnes, a Beeman and a Beecher. But the Assembly regarded not this alien spirit "with one indication of kindness," his voice was not heard, nor could the Assembly furnish food for his voracious maw. "They adopted resolutions, says the Reviewer, and in this particular he has been more communicative than they of the "Act and Testimony.""

But the "committee men." On this subject I have but a very few words to say, and by way of preface I regret that a plan of union with the Congregationalists was ever adopted; but our fathers who made it deserve better of us than lightly to regard it. What I have to say is, 1st. The Assembly has so settled it that since 1831 no *committee man* has occupied a seat as a member of that body, and so the fears of the Reviewer can never be realized: we are safe in our appellate court even from a committee man.

Secondly. Brethren of the Presbyterian church declared in the Assembly of 1832, their adherance to "*the standards,*" and expressed their firm resolve to terminate this difficulty as speedily as possible, but for the sake of the weak and feeble of their congregations, they prayed for time to accomplish this: to such a request the ragged Esau once yielded assent, so did the Assembly of 1832, and so if I am not mistaken, did one signer at least of the "Act and Testimony." But "Jacob" and "Esau" have changed places, thanks be to the iron bedstead.

It is true, as says the Reviewer, the Assembly has the power of reproving, warning, or bearing testimony against error in doctrine. But it is also true, that into the hands of that same Assembly is entrusted "a flock" chosen of God and dedicated to him, nor will she, at the dictation of party discipline or tactics, consent to cast among that chosen flock "arrows and fire-brands and death." The Saviour has said "feed my lambs," and every child of God says, amen. The days are past when a crusade of the church can be got up to burn and to destroy the body for the good of the soul. But "the convention at Pittsburg will be numerously attended." Will the Pisgah Session, who have endorsed the principles of the Act and Testimony to be the principles of the Bible and our Confession of Faith, be so good as to inform us under what section of the discipline this convention is convened? After which of the regular bodies this spurious one is to be called? Will they when met possess original or only appellate jurisdiction? Will an appeal lie from it to the Assembly; or from the Assembly to it? and *how* is this body to rectify the wrongs of the church?" A Subscriber.

From the Missionary Herald, for September.

Extracts from the Journal of Mr. Thomson during a tour to Jerusalem and Vicinity.

Tiberias—Sea of Galilee—Worship in the Church.

April 26, 1833.—Throughout all Palestine, you meet with little else but the mouldering ruins and fragments of departed greatness. There *was*, but *is not*, runs the melancholy narrative. A shivering horror creeps over one as he traces ruins without a name, and tramples under feet the dust of mighty dead, "unknown, unepitaphed, unsung." Tiberias *has* been, but all that *is* scarce merits a description. Only a small part of the narrow vale between the western hills and the sea of Galilee, is occupied by the modern city. The space enclosed by her rotten walls approaches an oblong parallelogram in shape, and contains perhaps half a square mile; and a large proportion of this confined territory is destitute of buildings. Many of the miserably built huts had recently tumbled down, in consequence of the great rains, blocking up the narrow streets, and imparting a melancholy picture of decay and desolation. And yet Tiberias is situated on the margin of one of the most beautiful lakes in the world, and in the bosom of a country surpassed by few in the salubrity of its atmosphere, the fertility of its soil, and the beauty, and even sublimity, of its scenery. Why then, are there no vineyards or olive-yards on the hills? Why do not golden harvests wave in the rich valleys? And why is it that not even a solitary fisher's boat is to be seen on the bosom of that lake, where thousands once floated, and in which at present, multitudes of the finest fish play in perfect safety? Doubtless the awful curse of God broods over this desolated country; but the instrumental cause is to be found in the iron gripe of Mohammedan despotism.

We visited the celebrated hot sulphur springs, about a mile to the south of the city. There are many of them within a few feet of each other, emitting a sulphurous odor and throwing out strongly currents of water, so hot as to be painful to the hand. My thermometer arose instantly to 130, which was its ultimatum, but the water evidently had a much higher temperature. The accommodations for bathing, were so filthy, that we did not partake of this oriental luxury. Ibrahim Pasha, however, has about two hundred men at work erecting a splendik bath. Poor fellows, they are taken from their homes at the point of the bayonet, and labor here for nothing, under the kerbash and the pistol. We bathed in the lake, and found the water clear and uncomfortably cold, and widely differing in its qualities from that sea into which it pours its waters. Although the wind did not blow severely, the waves ran so high and short, as to demand all our skill to keep above them. A little boat might easily be "filled with the waves."

We followed the margin of the lake to the outlet of the Jordan, which is at the extreme south point, and about eight miles from Tiberias. There is a small village on this side of the outlet, and a large one about a mile to the east of it. At some former period a bridge had been thrown across here, a few of whose broken arches are still to be seen. Here an Arab kept a small ferry-boat, (the only one to be found on the lake,) and by its assistance a company of farmers were transporting cattle and horses. The stream is not more than seventy feet wide, but deep and suprisingly rapid.

We lingered long to survey and admire the fair form of nature displayed before us. I have seen and admired the country, and the wide-spreading valleys along the magnificent rivers of the west; but this far surpassed them in beauty; and is unrivalled in the sacred and precious associations of its history. To the south, so far as the eye can reach, stretches the plain of the Jordan, covered in its whole extent with luxuriant barley, wheat, and rye. Not a hillock, not a fence, nor a shrub, to interrupt the view. The high hills of Bashan and the mountains of Galilee gently recede from each other, holding the beautiful Genesareth in their hands like a broad mirror, in which to survey their august highnesses. Clouds racing across the heavens, imparted variety to the coloring, and life and animation to the picture. These fleeting shadows could be traced marching rapidly over hill and vale to the north of the lake, where mountain rose behind and above mountain, in beautiful gradation, until the lofty Hermon, wrapping his bald head in a snowy turban, shut in the prospect. Such was the scene which lay before the Great Preacher of righteousness, when he delivered the most interesting and sublime sermon on record: for the mount of Beatitudes, stands a little to the west, and smiles upon nature's fair paradise below. And who can forget that here is Nain, and Nazareth, and Cana, and Capernaum, Chorazin and Bethsaida, and Tiberias, and the city set upon a hill that cannot be hid; while Tabor, and Hermon, and Bashan guard the sacred spot. It is disgusting to turn from the magnificent works of the Creator, to contemplate the spoliations and vile defacements of feeble man.

The ancient city doubtless extended as far to the south as the Hot Springs. We saw many traces of former habitations; and I counted fourteen handsomely polished granite columns, mostly prostrate. But with such sights the traveller in the Holy Land will soon become familiar. Palestine is one vast city in ruins, and evidently in former days, contained an immense population.

There are no antiquities exhibited in this place, except the church in which we are encamped. This is the only one in the city, and is likewise the Christian traveller's khan. Our horses occupy an adjoining apartment, and we eat and sleep in the body of the church: and as the people assemble every morning to prayers, we are obliged to be up early, roll up our beds, and be ready to receive them. The men smoke their long pipes in the court until the priest comes, while the women in little circles, discuss the news of the day, or lesser matters, as suits their turn. The priest comes, the people stack up their pipes at the door, slip off their shoes, make a low bow to the patron saint as they enter, and standing, (for there are no seats in any of the churches,) patiently wait until it comes their time to say *amen* to the unintelligible service, when they all disperse. A considerable part of the service consisted in waving smoking censers before the wretched picture of some pretended saints. The priest was a tall, gaunt figure, far gone in the consumption; and his sepulchral tones echoed through the dark damp chapel, like a voice from the nether world. I could not look upon his wan and sallow visage without distress. He remained to converse with us, but knew nothing, and could impart no information. The chapel was built, as some say, by St. Peter himself, on the very spot where our Lord appeared to him after his resurrection. Others, however, ascribe it to the piety of St. Helena, as they do almost every thing else. It is undoubtedly very ancient, strongly built—the wall about five feet thick, fifty long, twenty-two wide, and twenty-five high, vaulted with the old Roman arch.

27. Early this morning accompanied Mr. Nicolayson to the Jewish synagogues of Tiberias, of which there are two. Connected with the German synagogue are the remains of a library which belonged to the college formerly existing here. There were about eighty German and Polish Jews assembled. In the Spanish synagogue I suppose there were at least one hundred and fifty worshippers. Each had a light colored shawl or cloth thrown over the head, and with book in hand, read or chanted as loud as possible, twisting the body about in all directions with great perseverance. They say this is done to make all their bones praise the Lord and justify it by the declaration of David, "All my bones shall say," etc. Psalm xxxv, 10. A singular origin for so singular a custom. We took our departure from this interesting spot at 10 o'clock.

REVIVALS.

Revival in Seneca Co, Ohio.—A correspondent of the Ohio Observer gives an account of an interesting work of the Holy Spirit at Bloom, Seneca co. Ohio. At the close of a protracted meeting held in that place during the progress of the revival, there were about fifty cases of hopeful conversion: the subjects of a majority of them, are men—many of them men of talent and influence. One had been distinguished as an advocate of infidelity. At a prayer-meeting during the protracted meeting an opportunity was given the converts to address the congregation. Among others, the converted infidel spoke. He remarked—"Most of you know that I have for some years been a professed Deist: I have ever found it a dark and cheerless ground: I am now convinced that the Bible is the word of God, and that the religion of Jesus alone can make you happy here and hereafter. If you choose the path of Infidelity, go on;—for myself, I have had enough of it."—*Southern Religious Telegraph.*

Scipio, Ohio.—The meeting at Bloom was followed with one at Scipio, which continued six days. The results were such as to cause many to rejoice in the displays of divine mercy. The conversions, though not so numerous as at Bloom, were some of them of a very interesting character. The writer mentions one which is subjoined in his own words:

It is the case of a man who professed to be a Universalist. He was a wicked man and violently opposed to the meeting. However, he consented to let his *wife* attend, until he discovered that she was becoming anxious to know what she must do to be saved. Then he determined to take her away and let her attend the meeting no more. Accordingly, on Monday morning he took her to her sister's several miles from the meeting. We heard what he had done. In the prayer-meeting his case was mentioned, and he was made the subject of special prayer. While we were yet speaking the Lord heard. He was struck under conviction; and finding that he was engaged in an unequal warfare, he grounded the weapons of his rebellion and began to beg for mercy. He soon found peace in believing. The next morning he went and brought his wife back to the meeting. He still gives good evidence of renewing grace. They are now both rejoicing in the sovereign unmerited mercy of the Saviour."—*Ib.*

Strongsville, O.—We have the best of news to communicate from this place. It causes joy in heaven. The Lord is here by the mighty energies of his Spirit. A protracted meeting has been in progress for about ten days and closed this evening to make way for a meeting which is to commence immediately in Brunswick, the next town south. About 190 profess to have passed from death unto life, during the meeting, among whom we lately might have seen the Deist, the Universalist, and a host of opposers to the doctrines of the Bible. The hopeful converts are of various ages, from the aged grandfather, leaning upon the top of his staff, to the little Sabbath school child. "We do hear them speak in our tongues the wonderful works of God." Many are amazed and in doubt, and seem to say one to another, "What meaneth this?" The meetings were held near the south-east part of the town at a place called Bennett's Corners. But a few professors of any evangelical denomination resided in that neighborhood.—*Connecticut Observer.*

Brunswick, O.—God the Holy Spirit is also in this place by his convicting and converting influences. Some 20 or 30 already profess to have given their hearts to God—and the work is going on. The meeting commenced here last Thursday, after it closed in Strongsville. Rev. Mr. Martyn, and many of the young converts, have come on from Strongsvile, and have been laboring here night and day; and the Lord is pouring out upon them a spirit of prayer.—*Ib.*

Western Africa.

Cape Palmas and the native towns.—Cape Palmas is about one hundred and twenty feet above the level of the sea, and extends three fourths of a mile from the main land. The edges, on both sides, are covered with large rocks. There is an undulating surface on the top, not rocky, and apparently fertile. Nearer the mainland, however, on the part occupied by the natives, there is nothing but solid rock. The cape verges in a westerly direction, and the harbour lies north and west from it. Back from the beach, towards the interior there is a gradual rise of ground with spots of cultivated land. A small river is seen coming from the northeast, and emptying its waters in the harbour.

The native village called Cape Town, occupies about two acres of ground. There are two small villages standing a little back from the beach, and consisting of about twenty houses each.

The houses are circular at the base, but rise to the peak in a conical shape. The building is constructed by setting posts very closely together in the ground, and filling up the interstices with twigs and clay. A bamboo wicker work in some cases encloses the rough wall. The wall is not usually more than four and a half feet high; and admits of one or two places of entrance of the same height. The roof of these rude habitations is constructed with poles and covered with palm leaves.

The number of the houses or of the people could not be learned definitely, without the pains of actual enumeration. To questions respecting this, they would only say, "Too much man live there." "Plenty of house live there." They have not yet learned to enumerate to any considerable extend—probably not over a hundred.

The purchase made in behalf of the Maryland Colonization Society was found to embrace an extent of territory twenty miles along the coast, and about the same distance into the interior. The location of this colony is good, perhaps surpassing any on the western central coast. The land is of good quality, easily brought into cultivation, and almost free from the mangrove. Some of our company went a short distance up the river, and on their return, reported small patches of mangrove, from which danger could not be apprehended. Fish and oysters are abundant and of the finest quality. Many of the tropical fruits grow wild here, as oranges, limes, figs, and pine-apples. It is probable that all the fine tropical fruits could be cultivated without difficulty. The chief articles of trade are palm-oil, pepper and rice. They raise cattle—small, but fat and beautiful—sheep and goats.

Cape Palmas is the best location, all things being considered, for the commencements of a mission. It will frequently be visited by foreign vessels, and the missionaries thus recieve their necessary supplies without delay. We entertain the most sanguine hopes that it will be in a great measure from the fevers that prevail on so large a part of this coast. The atmosphere is evidenly more pure than that at Cape Mesurado. There the dews fall like showers of rain; chilling, too, as the north-easterly storms on the American coast. Here they are light. One other consideration has induced us to give preference to Cape Palmas. It is, that the coast on both sides is very populous. Thousands of children may be collected, and placed under the influence of Christian habits.—*Miss. Herald, Jour. of Mr. Wynkoop.*

Southern Board of Foreign Missions.—This Board appears to grow in favor with God and man. Though an infant in days, it is already an efficient auxiliary to the cause of missions. The Charleston Observer says, that its committee have appropriated $500 to the Asia Minor Mission, which is under the direction of the Am. Board of Commissioners for Foreign Missions. The amount of their appropriations for Foreign Missions since the organization of the Board last December, is three thousand two hundred dollars—and this they have been enabled to do principally by the free will offering of those who are interested in this subject, as they have had no Secretary, and no Agent but for a few weeks.—*South. Rel. Tel.*

Missionaries' Farewell.

Boston, August 18, 1834.

Very interesting exercises took place last evening at the Essex street Church, on occasion of the farewell instructions of a band of missionaries; who are to leave the city on Wednesday next, for different regions of the oriental world, in the Padang, via. Smyrna—all under the charge of the American Board. They are the Rev. John B. Adger and wife, of S. Carolina; Rev. Samuel R. Houston and wife, of Virginia; Rev. Lorenzo W. Pease and wife, of N. Y. State; and Rev. James L. Merrick, a native of Massachusetts. Mr. Adger had his theological education at Princeton, Mr. Houston at the Union Seminary, in Virginia, Mr. Pease at the Auburn Seminary in New-York, and Mr. Merrick at the Columbia Seminary, S. C. The gentleman last named is bound to a field of labour never before attempted—the *Mahommedans of Persia.* From Smyrna he will go to Constantinople, to learn the Arabic and Turkish languages—thence to Persia via. Trebizond, where his first year or two will probably be spent in mastering the Persian tongue, and exploring that and the neighboring countries.

Mr. Adger is going to the Armenians, to reside at Smyrna or Constantinople; Messrs. Houston and Pease to the Greeks; the former to be stationed on the Island of Scio, and the latter to Cyprus. The instructions were given by Dr. Wisner, and very interesting addresses were delivered by the Rev. Mr. Winslow, fifteen years missionary at Ceylon, and Doctor Beecher, and others.—*Jour. of Com.*

Convention at Ripley, Brown Co. Ohio.

This Convention assembled in the Presbyterian Church at Ripley, on Wednesday, the 20th ult. at 2 o'clock, P. M.

It was composed of the following gentlemen: the Rev. Drs. *Blythe, Hoge* and *Matthews*, and the Rev. Messrs. *John Rankin, Samuel Steele*, and *Peter Montfort*. The Rev. Messrs. Rice, A. T. Rankin, and J. Dickey, were also present, but took no part in the deliberations.

Dr. Matthews acted as chairman, and Mr. Steel as clerk.

Drs. Blythe and Matthews stated the object of the meeting, and certain resolutions adopted by the Trustees of *South Hanover College, Indiana*, were read, the purport of which was, that application be made to the Synod of Indiana, at its next session, to dissolve the connection now subsisting between that synod and the trustees—in other words, *to give up the Theological Seminary to the Trustees*, and then that application should be made to the synods of Cincinnati, Ohio, Kentucky and Indiana, and perhaps some others, to unite in patronizing the South Hanover Seminary, on certain specified conditions, to be agreed on between them and the trustees. These conditions are briefly, that the number of trustees be increased, and that of these trustees, a certain number of directors be appointed. About one half of these directors to be chosen out of the trustees, by the trustees of South Hanover College, and the other half to be apportioned among the four synods.

When Dr. Blythe had laid this plan before the convention, a committee was appointed, consisting of the Rev. Drs. Blythe, Hoge, and the Rev. John Rankin, who retired and reported resolutions in accordance with the propositions from South Hanover, which resolutions were approved.

The convention adjourned at about 10 o'clock Thursday morning.—*Cincinnati Journal.*

Among the "signs of the times," few recent events are of more importance than the following Decree, issued by the present Government of Portugal.—*Christian Intelligencer.*

DECREE—ABOLISHING CONVENTS, &c.

Art. I. All convents, monasteries, colleges, hospitals, and establishments, whatsoever, of monks of the regular orders in Portugal, Algarves, the adjacent Islands and Portuguese dominions, whatever may be their denomination, institution, and rules, are henceforth extinguished.

II. All the estates of these convents, &c. are incorporated with the national domains.

III. The sacred utensils and ornaments employed in the divine service, are placed at the disposal of the respective ordinaries, to be distributed among the churches of their dioceses which have most need of them.

IV. Each of the monks of the suppressed convents, &c., shall receive an annual pension for his support, unless he receive an equal or greater income from a benefice or public employment. The following are excepted:—

[a] Those who took up arms against the legitimate throne, or against the national liberty.

[b] Those who abused their ministry, in the confessional, or the pulpit, in favor of the usurper.

[c] Those who accepted benefices or public employments from the government of the usurper.

[d] Those who denounced or directly persecuted their fellow-citizens for their fidelity to the legitimate throne and the constitutional charter.

[e] Those who accompanied the troops of the usurper.

[f] Those who, on the re-establishment of the authority of the Queen, or since, in the districts in which they resided, abandoned their convents, monasteries, &c.

V. All laws and ordinances to the contrary are abolished. The Minister of Ecclesiastical Affairs and Justice is charged with the execution of this decree.

Don Pedro, Duke of Braganza,
Joaquim Antonio D'Aguiar.

Palace das Necessidades May 28.

Church Missionary Society.—The report states, that the Society have extended their operations in the Mediterranean, Ceylon, the South Sea Islands. The Western African Mission has been depressed. There are prospects of success at Sierra Leone. In Malta, their printing was greatly increased. In Greece and Smyrna their labors have succeeded; also, in Egypt and Abyssinia. The principal station in Egypt is Cairo, where the missionaries Krutz and Melter are unremitting in their labor. At Madras and Tinnevelli the prospect is good. In Bombay and Western India the progress is favorable. In Ceylon the Bhudd religion is declining. In Nellore and Candy there is an increased desire to hear the Gospel. The Australasian missions in many instances are progressive. From New Holland there are favorable accounts. Liberal portions of Scripture and of the Church Litany have been translated into the New Zealand language. The Society is sending out a printing press and a printer to forward the work. The north western American mission is advancing and a number of Indian children attend the Sabbath and day schools.

Episcopal Methodist and Missionary Society.—At a meeting of the managers held at New-York, June 19, the bishops were authorized to draw on the treasurer of this Society for $35,000 for the ensuing year, exclusive of the amount appropriated for the support of the missions at Liberia, Green Bay, Saul de St. Marie, and among the Flat Head Indians; which will amount to about $10,000; making in all $45,000.

American Seamen's Friend Society.—There are many persons in the community who have expressed their intention of aiding this society by a donation at some time. At the present moment the society is in peculiar want of such aid. They already sustain three chaplains for seamen in foreign ports: one at Canton, one at Havre, and one at the Sandwich Islands. At Canton, meetings are held on ship-board without charge; at Havre, a room is hired; and at the Sandwich Islands, a chapel has been built, together with a dwelling-house for the chaplain, and reading rooms for sailors. Large drafts for the support of these establishments are now lying upon the society, unpaid, and their treasury is already overdrawn to a considerable amount. Will a benevolent public aid them at this juncture.

New-York, July 2, 1834.

An arrival at New Orleans from Campeachy brings information that a battle had taken place near the city of Campeachy, between the St. Anna party and the republicans of Merida, (in Mexico,) which resulted, after a desperate conflict of some hours, in the defeat of the republicans, who sustained a loss in killed and wounded, of 200 men.

THE LUMINARY.

LEXINGTON, KY.

WEDNESDAY, SEPTEMBER 3, 1834.

To CORRESPONDENTS.—"A Minister's Experience, No. 3," which was promised last week, is crowded out. It shall appear in our next. "A Ruling Elder" is informed, that the omission he inquires about, was caused solely by inadvertance. His "Reply to a Presbyter," shall appear next week. "Philo-Africus" is on file for insertion.

The esteemed brother at Danville—whom it would afford us sincere pleasure to gratify—is informed, that our views respecting the propriety of publishing the article in question, remain unchanged. The more we have thought upon the subject, the more fully are we confirmed in the opinion, that its appearance would have an unhappy influence upon the great cause it is honestly designed to promote.

Improvement in Art and Science.

This has so often been styled the era of invention and discovery, that the remark has become common-place. We do not purpose to pronounce an overstrained panegyric on the genius of the present age, but simply to make a few remarks respecting the light in which this subject should be viewed, and the estimate that should be placed by the church on the truly wonderful stride the world is now making in physical and mental improvement.

Christians doubtless often err in their estimate of the importance of the varied improvements that are continually going on in the world; and especially of those which increase the facilities of intercourse. They often imbibe the notion that these are things unconnected with the church and the cause of Christ, and hence, unworthy of their serious attention. Now while we believe that it is the duty of the followers of Christ to maintain a due sobriety of deportment; to keep clear of the great vortex of political strife; and carefully to avoid every thing which has a tendency to withdraw their affections from Divine things, we think they sometimes err in neglecting to keep themselves properly informed of the state of secular affairs, and particularly of the remarkable improvements in the arts and sciences, which so strongly mark the present age of the world.

Had the art of printing not been promptly and energetically seized upon, as a subsidiary in the propagation of the Gospel, how very different would be the state of the church and of the world from what it now is! And to the improvements that have been made within a very few centuries in the art of navigation, how much is the church of God indebted!

Let us not then suppose, that the almost magical improvements of the present times, so numerous and so varied—improvements in steam navigation, in road making, in printing, in teaching, and, in short, in the whole range of the arts and of science, are to have no important bearing on the kingdom of the Redeemer. "Can ye not discern the signs of the times?" What are these but engines in the hand of Jehovah, to promote his own glorious purposes—to hasten forward that blessed era when the church shall "arise and shine," her light having come; and look forth "fair as the moon, clear as the sun, and terrible as an army with banners!"

Although the skilful artificer and experienced teacher, while exulting in the success of some brilliant discovery or some valuable improvement, may have no portion of their gratification to arise from the fact that they have accomplished something that is to exert a powerful influence in promoting the kingdom of Christ among men, and thereby advance the cause of human happiness, still what are they but instruments used by God, in the accomplishment of his all-wise and glorious purposes! Although their sole object in consuming the midnight oil and giving themselves wholly up to intense and long protracted mental effort, may have no higher motive than a sordid love of gold or an unhallowed panting for human applause, yet God often designs that the results of their talents and ingenuity shall put moral machinery into operation, which shall exert a most salutary influence on the cause of the Redeemer while time shall endure.

The church of Christ is the grand, absorbing object of God's care, if we may use such an expression with reference to the great Jehovah. To this end tend all his dispensations. It is only for the church that the world is permitted to continue in being. And it is with special reference to this glorious church—"the bride, the Lamb's wife"—that the arbiter of nations, he who holds in his hands the destiny of all creatures, lets

"A hero perish, or a sparrow fall."

Temperance.

We have sometimes met with well meaning individuals who were unwilling to give their influence to the cause of Temperance, because they regarded the measures employed by those engaged in the great reform, as casting reproach upon the institutions established by God for the promotion of his kingdom.—Their idea seems to be,—if at all tangible—that the organization of Temperance Societies—(not being of special Divine appointment)—virtually implies that the institutions established by God are defective, and stand in need of additions from human hands. If such individuals—always provided they are not addicted to the use of the poison—will carefully note what the Bible *does* say on the subject of Temperance, and closely observe the legitimate effects which flow from the operation of the principles of the Temperance Societies, it appears to us they would not long be troubled with any conscientious scruples, or fears of offending God, by using their utmost endeavors to bring their fellow-men fully under the influence of Temperance principles.

It is the opinion of some eminent individuals, that the time is not very distant, when the civil law will take cognizance of drunkards as it now does of lunatics; when asylums will be erected for them as a means of destroying intemperate habits. One of the advocates of such a measure observes, the establishment of such institutions would be "mingling arsenic with all the ardent spirits in the land."

MESSRS. REED AND MATHESON.—We learn from the Journal and Telegraph, that these respected brethren have lately been preaching at Albany, New-York. They design spending a few weeks in New-England previous to their departure for England, which is expected to take place about the 1st of October.

SAMARITAN ASYLUM FOR INDIGENT CHILDREN.—We were truly gratified a few days since in reading an account of the formation of a society at Boston with the above title. Its object is to receive and instruct indigent *colored* children. They are to be instructed in the common branches of education, until they arrive at a suitable age to learn trades, when they are to be bound out as apprentices. This is an ample and a noble field. That it may be fully occupied, is the prayer of every true friend of our free colored population.

"Mr. Rockwell has the pleasure to announce that the Hon. H. Clay will visit the Circus this evening."

The above paragraph appears in a handbill announcing the performance to take place at the Circus in this city, on Saturday night last. Was this announcement made with the approbation of Mr. Clay? We hope not. We cannot believe it.

A correspondent of the Western Luminary recommends the formation of an *anti-extravagant society*.—We should rejoice to see such societies formed and exerting their influence upon the mobocrats in New York and Charlestown, but cannot vouch for their feasibility when applied to the style of living, dress, &c. If this correspondent had proposed such a society to be of universal application, we should recommend him as a candidate for its highest honors.—*Jour. & Tel.*

At a meeting of the Colonization Society and citizens of Lancaster it was

Resolved, That we have been altogether pleased with the candor and intelligence exhibited by Joseph Jones (a colored man) in his examination in our hearing this evening, respecting the colony at Liberia—and that he is entitled to our thanks for the interesting and useful information which he has so satisfactorily communicated.

Resolved, That the facts detailed by Mr. Jones tend greatly to encourage the friends of Liberian Colonization, and if generally propagated, are eminently calculated to promote that interesting cause.—*Farmers' Chronicle.*

FOREIGN NEWS.

The packet ship Europe, arrived on Sunday from Liverpool, brings intelligence to July 16. It seems that the encounter between Mr. Littleton, secretary for Ireland, and Mr. O'Connell, led to the breaking up, for the moment, of the administration. Mr. L. of course resigned, but Lord Althorp thought it was inconsistent for him to bring forward the Irish Coercion Bill, and therefore on the 9th of July, he resigned. In announcing his determination to the House of Commons, he said:—

"When the decision of the Cabinet was first required as to whether the Coercion Act should be renewed, I concurred in the necessity for its renewal, with the omission only of the clauses relating to Courts Martial. I hope I need not say that I did so with the greatest reluctance, and that nothing would have induced me to do so, but my conviction of the absolute necessity of the case. Private and confidential communications, however, from the Lord Lieutenant of Ireland to individual members of the Government, brought the subject again under the consideration of the Cabinet in the week before last. It was at this time that my Right Hon. Friend, the secretary for Ireland, suggested to me the propriety of telling the Hon. and Learned Gentleman [O'Connell,] that the Bill was still under consideration. I saw no harm in this, but I begged him to use extreme caution in this communication, and by no means to commit himself.

As I have said, these communications from the Lord Lieutenant of Ireland, brought the subject again before the Cabinet. From the nature of these communications I was led to believe that the three first clauses of the act—those, I mean, which refer to meetings in the parts of Ireland not proclaimed—were not essentially necessary, and that they might be omitted from the new bill without endangering the peace of Ireland. Under this impression, I objected to the renewal of these clauses. My Right Hon. Friends, the Members for Inverness for Cambridge, for Edinburgh, and for Coventry, agreed with me for making this objection. The Cabinet, however, decided against us, and we had to consider whether we would acquiesce in this decision, or whether we would break up the Government. We decided that it was our duty to acquiesce."

The debate however between O'Connell and Littleton, showed that the disclosures by Mr. L. had been such that Lord A. could no longer conduct the business of the ministry in the House, and consequently he had resigned. Mr. O'Connell, in a long speech, expressed his regret that Lord A. had felt compelled to resign.

"He did not rise to vindicate himself. If there was blame to be cast upon any individual, he would be content to receive a double share of it. He was as anxious as any man could be for the maintenance of an administration upon liberal principles, such as those professed by the four Cabinet Ministers who had been alluded to.—They had his [Mr. O'Connell's] entire confidence, and he believed that they had the confidence of the country. [Loud Cheers.] He thought that the strongest administration that ever was formed in this country could be formed upon the principles which those Ministers entertained, in conjunction with colleagues who would combine with them in the same sentiments, and who would give to the country the full benefit and advantage of that measure of reform with which their names would be eternally associated."

Earl Grey in the House of Lords, on the same day, explained his share in the proceedings relating to the Coercion Bill, and declared his final retirement from public life. His age is now 71.

On the 14th Lord Melbourne announced in the House of Lords, that he had received his Majesty's commands to form an administration, [of which, of course, he will be the head.]

The latest intelligence on the subject is communicated in a slip from Wilmer's newspaper office, dated Liverpool, July 16th, 6 P. M. It is as follows:—

The arrangements of the new Ministry may be said to be completed. The changes will be few. Lord Melbourne's removal from the House Office will, it is said, make room for Lord Duncannon, who will fill the situation hitherto held by the Premier. It is also rumored that Lord Durham is going to Ireland in the capacity of Lord Lieutenant, and Mr. Tennyson has been named as his Secretary.

The new arrangements are said to be very annoying to Lord Brougham, who is stated to have resigned the Seals and gone down to Windsor, to have an audience with the King. The general impression is, that the new Cabinet is not composed of materials of an enduring quality. A Cabinet Council was held last night—Lord Melbourne immediately proceeded to Windsor to wait upon His Majesty. The funds remain steady.

The London Times of the 15th, holds the following language:—

"Lord Melbourne has been enjoined by the King to form a new Ministry, not on the coalition principles, that is to say with any admixture of Conservatives. It is also ascertained that Viscount Melbourne felt strongly the pressure of the partiality shown by a large number of persons in the House of Commons, for Lord Althorp, as to yield the expediency represented by them, of securing the continuance of the late Chancellor of the Exchequer in the cabinet; and that Lord Althorp has declared himself willing to revoke his resignation.

The Times of the 15th says—"There is no fear of a Coalition Ministry, because all parties have too much sense to coalesce, for the mere purpose of flying asunder on the introduction of the first important public measure. What then remains but an Administration of rational and enlightened, but resolute and energetic Reformers, who will employ the machinery of the Reform Bill for the correction of real and sensible evils, in the same spirit as that which has gradually through the growth of ages been directing the discoveries of general science to an improvement of the arts of life, and to a practical extension of human happiness?

If the Government now under process of creation by Lord Melbourne be not adapted to its end—viz., the promotion of tangible and definite reforms—the people have now in their hands the power to get rid of it, and they will do so without hesitation.

Lord Melbourne had a long audience of the Sovereign yesterday at Windsor, and his Majesty comes to St. James' Palace this day, to receive, as is supposed, the homage of his new-old-Ministers. What a fright they must have been in—some half dozen of these Lords and gentlemen!—and what an escape they have had! We wish we could say as much for the country. However, Lord Melbourne is a man of spirit, honor, and understanding, and it is but a feeble expression of our good feeling towards him to wish him safe and well through his arduous task.

SMYRNA.—A fire broke out in Smyrna some short time since which consumed buildings and other property to the estimated amount of 100,000*l.* The chief sufferers are Mr. John Lee, Mr. Maltast, Mr. Gout and Mr. Atkinson.

IRELAND.—At the latest advices the cholera continued to rage in Dublin with unabated violence, while not only the poor, but persons who have all the good things of this world at their command, are snatched away within a few hours after they are first attacked.

Great distress prevailed in Thurles and Tipperary, and of a population of 7,000, in the former place, it is ascertained, that no fewer than 2,460 are in absolute want of all the necessaries of life.

ITALY.—Accounts of the 21th ult. from Rome, announce that on the preceding day the pope created four new cardinals; namely, M. L. A. Rotteglea, Archbishop of Pergi; M. P. Polydore, Secretary to the Congregation del Concilio; M. F. Canali, Archbishop of Larissa; and M. G. M. Tregonne Parisi, Archbishop of Palermo. The first three reside at Rome. His Holiness also nominated twenty bishops.

GREECE.—A letter of the 2d inst. from Ancona, says:

"A steam vessel from the Ionian Islands has brought intelligence of the conclusion of the trial of Colocotroni and his fellow prisoners. Colocotroni and Koliapulu were condemned to death, but King Otho commuted their punishment to 20 years imprisonment. There has been a change of ministry in Greece.—*N. Y. Evangelist.*

POSTSCRIPT.

By an arrival at Boston, London papers have been received to the 20th of July. The only additional item of intelligence is the following:

The new cabinet.

It appears that the resignation of Lord Althorp was subsequently withdrawn, so that the only changes in the cabinet are the following: Lord Melborne is appointed First Lord of the Treasury, in the place of Earl Grey; Viscount Duncannon, Secretary of the Home Department, in the place of Lord Melbourne; Sir John C. Hobhouse, Chief Commissioner of Woods and Forests, in the place of Viscount Duncannon. Great doubts are entertained of the stability of this cabinet.—*N. Y. Obs.*

SUMMARY.

CHOLERA.—At *Oxford, Butler co.*, 5 died on Friday last. We have heard of three deaths since. In New Carlisle, 16 in all, have fallen. At Madison, Ind. 12 have died within two weeks; 6 belonged to one family. The disease has now abated. In Huron, on Lake Erie, 20 have fallen victims. At Detroit, the ravages are said to be great. Wheeling is now healthy. In Washington, D. C. 3 deaths reported. In New York city, the disease is steadily advancing in malignity: on the 17th, 18 deaths; 19th, 17; 20th, 21. Total deaths by cholera in that city, to Aug. 20th, 141. In Buffalo, 37 have died. Albany is severely visited; 12 died on Sunday and Monday, Aug. 17, 18. In Montreal, the cholera still carries off about 25 per day, on an average. It prevails, also, to a great extent in the country.—*Cin. Journal, Aug.* 29.

Judicial.—The Bourbon County Court subscribed $10,000, stock in Maysville Turnpike. They then petitioned the Legislature to authorise them to levy a tax on the lands in the county to meet one half the subscription. The law was passed, and the Sheriff commenced the collection. Some of the citizens believed the law unconstitutional and refused to pay the tax. The question came up before the Bourbon Circuit Court last week, and we learn by the Citizen, that after an argument of several days, in which Judge Trimble, J. W. Hunter and Col. Speedmith opposed the legality of the act, and Jno. R. Thornton, W. B. Kinkead, R. Scroggin, and Isham Talbot, Esq'rs., advocated it with much ability, Judge French sustained its constitutionality.—*Lex. Int.*

Emigration from Germany.—It is stated that the authorities in Bremen, early in June, made an inquiry into the number of those who were assembled in that place for the purpose of emigrating to America, and found it to be no fewer than *sixty thousand!* These German emigrants are generally persons of industrious habits, and bred to an agricultural life. They also are not entirely destitute of property, and are a valuable acquisition to this country.

Calcutta papers to the 15th March furnish information that the inhabitants of some of the interior provinces are suffering all the horrors of famine. A great and unusual drought in the preceding season had cut off the crops, and with them the sustenance of thousands of the people. Many were daily perishing from absolute want, after enduring all the severe and protracted torments of unappeased hunger. Emigration to districts where grain was more plentiful was going on, but it was supposed that many would perish on the way. The Government had extended some trifling relief, but it would be comparatively unavailing amidst such general distress.

Loss of the Steam Boat Lioness.—The New Orleans Bulletin of Saturday, gives an account of the destruction of this steam-boat by fire, on the 19th ult., on her passage to Natchitoches, about forty miles above Alexandria. The boat was blown up by gunpowder. The manner in which fire was communicated to the hold is not known. Fifteen or sixteen persons lost their lives—among them the Hon. Josiah S. Johnston, U. S. Senator of Louisiana; B. Q. Riggs and Michael Boyce, Esq. of Alexandria; Mr. Michael Clifford of New Orleans, and Mr. H. Hartz, of Texas. Among the wounded, are the Hon. E. D. White, of Louisiana, (badly;) Henry Boyce, Esq. of Alexandria; Mr. Dunbar, do. (badly;) J. H. Graham, New Orleans; Josiah Johnston, son of the Hon. J. S. Johnston, Michael Colgen, Natchitoches; J. V. Bossier, do.; M. Rupete, do. The boat and cargo went down near the middle of the river, and are entirely lost.

Death of Judge Johnson.—The New York papers announce the death of the Hon. William Johnson, of South Carolina, one of the Judges of the Supreme Court of the United States, on Monday, 4th inst., at one o'clock, at Brooklyn, in the 61th year of his age.

Judge Johnson, as we learn, had been laboring for a long time, under an affection in his jaw, which had recently increased to such a degree, as to render it necessary to take away the affected part. The Judge submitted, and underwent this very difficult surgical operation, in the most heroic manner, without any aid from his surrounding friends, preferring to rely on his own fortitude to sustain him under it. The exertion thus used, it is supposed, excited his nerves to their utmost power, and when the operation was safely over, a re-action took place, and he died of exhaustion. Judge Johnston occupied a high station among the eminent and excellent men of the day, and his death is most deeply lamented.

On Thursday last, while an individual was looking for some cattle, in the neighborhood of Rocky River, in this county, he accidentally discovered a human being in the most wretched and distressed condition, in a large bed of leaves which he had collected together. He is a man small in stature, supposed to be about 25 years of age; and when found, was very much emaciated, with a beard two or three inches long, and almost wholly divested of clothing. He is supposed to be insane, and is unable, or cannot be prevailed upon to speak—therefore, no information can be obtained from him of his friends, of his former place of residence. He is supposed to have been in this condition, from the appearance of things around him, for two or three months past.

Editors would probably subserve the cause of humanity by giving this a publication.—*Cleveland Herald.*

Tennessee Convention.—The Nashville Banner, of June 24th, says:

"Several important principles have been virtually settled by the convention, viz:—That free white people shall form the basis of representation—that a property qualification in representation shall be dispensed with—that no qualification of age (after 21) shall be required—that the number of members in both houses of the legislature shall be gradually increased."

The Rev. John H. Fielding, has withdrawn from the presidency of Augusta College.

The Baptist missionaries compelled to leave Jamaica, have returned to that island, having received 5000*l.* from the British government.

Mr. Parker ascended in a balloon, at Baltimore, on the 6th ult. attended by a girl ten years of age. They alighted upon the water in the river, and the girl was taken into a boat. Mr. P. remained in the car which now was disposed to rise again; being held down near the water and the land by a rope, like a boy's kite, he continued his aerial voyage over the streets of the city, and stepped out at his starting place.

'KEY OF DAVID.'—The commentary on the Psalms of David, by Prof. Bush of New York University, is in the press.

RIOT IN BLOOMFIELD.—We are informed that a number of men, disguised in various ways, entered a beer house in that town, on Saturday night last, and destroyed the intoxicating drinks which were kept there. A part of them took the occupant into a field, stripped and otherwise abused him. We understand the pretence was, that he kept a disorderly house, and sold liquor contrary to law. But, if this is true, it is no justification. One violation of law cannot justify another. And no doubt, it is the countenance which transactions like this have received, which has emboldened the authors of other riots to go to such fearful lengths as they have.—*Newark paper.*

The National Intelligencer says that Major Henry Lee, of Virginia, has for some years past been engaged in preparing from a rich store of materials, a Life of Napoleon, the first volume of which is advertised in Galignani's (Paris) Messenger, of June 10, as in press, and shortly to be published.

In the London Literary Advertiser, there is the following communication: "Cobbett's Life of President Jackson—12mo., 3 shillings sterling."

Crops.—The New Orleans Bulletin of the 21st ult. says: "From every section of the Southern country we have the most cheering accounts of the crops; from the present appearances the products of Louisiana, Mississippi, Alabama, Tennessee, South Carolina, Georgia, and Florida, will far exceed that of any previous year—the accounts from Texas are as flattering. We may remark that the corn crops of Louisiana and Mississippi, as far as noticed are not good, while in South Alabama they are far better than for years.

COMMUNICATED.

DIED—At his residence, at Ford's Ferry, on the Ohio river in Livingston county, on the 5th ult., Maj. ROBERT CROCKETT, late Marshall of Kentucky. He had for several years been a member of the Methodist Church. He died in the triumphs of faith—stating that his hope was in Christ, and he felt every assurance of happiness hereafter. His last expressions were, "I am perfectly happy."

DIED—At his residence, Union Mills, near Lexington, Ky., EDWARD RITCHIE, Esq. formerly of Philadelphia.

———, in this county on the 22d ult., Col. HUGH MULDROW, in the 79th year of his age. Col. Muldrow was amongst the earliest settlers of Kentucky.

———, in this city, on Tuesday last, HESTER ATKINSON, infant daughter of Mr. John C. Atkinson.

CARD.

DOCTOR YANDELL has associated with him DR. ROBERT PETER, in the *Practice of Physic*, and they offer their services to the public in the various branches of their profession. Their office is in the south room in the MEDICAL HALL, fronting on Church street, midway between the Episcopal Church and Dr. Dudley's office; where one of the firm may always be found, unless necessarily absent.

Lexington, September 3, 1834. 8-tf.

PUBLIC SALE.

THE undersigned being about to remove, will offer at Public Sale on

THURSDAY, SEPTEMBER 11th,

The place on which he now resides, situate 4 miles from Lexington, on the Frankfort road, adjoining the farm of James W. Henderson, Esq. Also, 24 acres of Hemp; 20 acres of Corn; 10 Horses, among them several valuable brood mares, cows, &c. Also, the horse *John Randolph*, advantageously known to the breeders of Fayette, and adjoining counties; and one other Stud colt of promise. Also, the House and Kitchen Furniture, including Sofa, Sideboard, Mirrors, Tables, Silver-plate, Carpets, Bedding, &c. &c. One wagon, one horse and one ox cart, wheat fan, Farming utensils. Also, a first rate Clock.

The sale will be unreserved, all sums under ten dollars, Cash—over that sum, nine months credit, notes negotiable and payable in the United States Bank, Lexington.

GEO. J. TROTTER.

Lexington, Sept. 3, 1834. 8-td.

P. S. Terms of the sale of the place, will be one third in hand—balance in nine months.

G. J. T.

Gig for Sale.

A SECOND-HAND GIG, in good condition and but little worn, for sale on moderate terms. Enquire of A. LOGAN.

Lexington, Sept. 3, 1834. 8-tf.

For Sale

A COGG WHEEL, 17 feet in diameter, and in good condition. A great bargain may be had, if immediate application is made to BAIN & TOD.

Lexington, Sept. 3, 1834. 8-tf.

SACRED MUSIC.

The Lexington Cabinet.

THE subscriber takes pleasure in announcing to the public, that he will present for their patronage a new *Stereotyped* edition of the above work in a splendid dress, in the course of about two months. He has now on hand a quantity of his primer, containing 56 pages; which he offers to those who may wish a volume of that size. To suit all purchasers, he intends to keep on hand a constant supply of both works.

He is determined to make it the interest of Booksellers and Teachers to use his work. All orders addressed to A. T. Skillman, or Robert Willis, Lexington, Ky. will be promptly attended to. R. WILLIS.

Lexington, August 27th, 1834. 7-tf.

WOOL.

THE subscriber will pay the highest price in cash for Wool. Apply at N. Porter's, corner of Cheapside and Main street, or to WM. RICHARDSON.

Lexington, August 27th, 1834. 7-3t.*

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this Institution will commence, as usual, on the *first Monday in November*, and terminate on the *first Saturday in March*. The courses are:

Anatomy and Surgery, by Dr. DUDLEY.

Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.

Theory and Practice of Physic, by Dr. COOK.

Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.

Materia Medica and Medical Botany, by Dr. SHORT.

Chemistry and Pharmacy, by Dr. YANDALL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted.—The fees to the entire course, with matriculation and the use of the Library, amount to $110.—The graduation fee is $20.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

Lexington, August 6, 1834. 4-3m

Tan Yard & Powder Mill,

FOR SALE OR LEASE.

I WILL sell, or lease for a term of years, at public auction on the third Tuesday in September next, being the 16th of the month, in the town of Mount Vernon, Rockcastle county, Ky., a TANYARD in said town, conveniently situated and in good repair.

There is not perhaps a better situation for a Tannery in this part of the country. The adjacent hills abound with chesnut oak, and black oak bark, near at hand. The place is well watered and healthy.

There was an act passed in the Legislature last session to McAdamize the road from Frankfort to Crab Orchard, and no doubt will soon extend through Mount Vernon (12 miles) to Bean's Station, in Virginia. The person who wishes to settle himself advantageously should not miss seeing this place.

ALSO—Will be disposed of in the above manner, about 75 acres of land, chiefly cleared and set in clover, with a new POWDER MILL erected on it. Any person wishing to follow the business, will find this as good a situation as the country affords. One third of the purchase money will be required in hand, the other two thirds in one and two years. The above property will be disposed of as above, unless disposed of privately, previous to the day of sale. JAMES McCALL.

Mount Vernon, August 1, 1834. 4-5w.

The Farmer's Chronicle, at Richmond, and the Olive Branch, at Danville, will please insert the above advertisement 3 times, and forward their accounts to the subscriber for payment. J. McC.

Spring Seat Sofas.

THE subscriber has on hand, and for sale, an elegant assortment of SPRING SEAT SOFAS, of his own manufacture, and of the best quality; warranted to be equal, if not superior to any articles of the kind in the Western country. Those wishing to purchase, will please call at his Warehouse on Limestone street, and examine his stock.

JAMES MARCH.

Lexington, July30, 1834. 3-f.t

Port Wine, for Medical Uses.

A FEW dozen fine Port Wine for Medical Uses, for sale at the New Drug and Chemical Store of the subscriber, together with a general assortment of MEDICINES, among which are, superior American Calomel, powdered Rhubarb, Jalop, Aloes, Ipecac, Sup. Carb. Soda, Tartaric Acid, Sulph. Quinine, Morphine, Carpenter's Extract Sarsaparilla, Syrup of Liverwort, &c.

GEO. W. NORTON,

Opposite the Library.

Lexington, July 16, 1834. 1-tf.

CENTRE COLLEGE.

At a meeting of the Board of Trustees of Centre College, on the 21st of March, 1834, the following resolution was adopted:

"*Resolved*, That the tuition fee of each student who may be preparing for the ministry of the Gospel, and receiving assistance to effect this object, from any benevolent society or church of any denomination of Christians, shall be reduced to *Ten Dollars* per annum; and that this regulation take effect from the commencement of the Fall Session of 1834."

The late John Hunley of Jefferson county, Kentucky, bequeathed a considerable estate to Centre College, as an endowment, by means of which young men having the Gospel Ministry in view might be assisted in their preparation for this work. Had the sum intended to be left to the College by this liberal christian benefactor been fully received, it would have constituted a fund amply sufficient to have paid the salaries of all the teachers engaged in the College. The young men would consequently have received instruction *entirely gratuitous*. The will, however, was disputed; and from the prejudice existing against bequests to religious purposes, a jury in the inferior court set it aside. To avoid the expense and trouble, as well as the extreme uncertainty of a protracted lawsuit in the Court of Appeals, the Trustees were induced to compromise with the natural heirs of Hunley, and to relinquish their claim under the Will for Ten thousand Dollars. The avails of this fund, they have appropriated to the *reduction* of the tuition-fees of beneficiaries, believing that they will thus best fulfill the intentions of him through whom this endowment was received.

The expenses of a young man receiving aid from any society or benevolent individual, and studying at Centre College, can now be covered (exclusive of books and clothing,) by $55; and if he will work two hours per day, this sum may be reduced to $30 or $35.

L. MUNSELL, *Sec'ty. B. T. C. C.*

VAN DOREN'S COLLEGIATE INSTITUTE,

For Lads and Young Gentlemen.

THE Rev. R. DAVIDSON and Mr. LUTHER H. VAN DOREN, as associated Principals, will, in future, give their personal instruction in the above Institution. The same liberal and extensive course of instruction will be pursued, as is adopted in the most approved Institutions in the Eastern States.

The Boarders will be under the constant and watchful care of the Principals, in the family of the Rev. Mr. Davidson. Circulars respecting the Institute may be had by application.

Day Tuition in the English Department, $10 a qr.

Do. Classical Do. $12 50 a qr.

Introductory Department, $7 a qr.

School Hall first door above the Episcopal Church.

Lexington, July 16, 1834. 1-tf

THE PROTESTAN BOARDING SCHOOL For Young Ladies.

VAN DOREN'S COLLEGIATE INSTITUTE.

THIS institution will in future be under the charge of Mr. & Mrs. J. LIVINGSTON VAN DOREN, late of New York, assisted by the Rev. ISAAC VAN DOREN and LADY, together with other competent Professors and Instructresses.

Mr. W. IUCHO, Professor of the *Music Department.*

An Introductory English Department at the reduced price of $7 a quarter, will be opened on Monday, August 11th. The Fall Session, on Monday, Sept. 1st.

The third Anniversary's celebration, is postponed till the Fall Session.

The Institution occupies the large and commodious establishment, formerly owned by Col. Dunham, where the extensive and secluded pleasure grounds connected with the Institute afford every facility for frequent recreations in the open air.

From the past experience of the present Principals and their associates, who have had for several years the charge of large and similar Institutions, in the city of New York, and its vicinity, it is believed that this institution presents equal facilities and advantages, for as an accomplished and thorough an education of Young Ladies, as the most fashionable and extensive Institutions in the Eastern Cities.

Lexington, Ky. July 16, 1834. 1-tf

NEW CHEAP STORE.

Opposite the Masonic Hall, Main-St. Lexington.

J. J. SHERIDAN,

HAS now on hand a large stock of FRESH family GROCERIES, which he will sell low for cash.

Prime light Sugar, 8-9-10-11 lbs. for $1; cheaper by the Barrel.

Single and double refined Loaf, 18¾ to 20 cts.,

Crushed Havana Sugar, 7 lbs. for $1,

Best Bunch Raisins, Almonds, Figs, Prunes, Currants, Pepper, Alspice, } 5 lbs. $1.

Fresh Mackerel, Nos. 1-2-3,

Fine Table Salt, in loaves, boxes, or the pound,

Cincinnati Starch, 12½ cents per lb.,

Molasses, 50 cents per gallon,

Refined sugar-house Molasses, 75 cents per gallon,

Sweet Oil, 37½ cents per bottle,

And all other articles in the Grocery line, equally low.

DRY GOODS.

Among which are, Corded Coats at $1; Green Gauze Veils from 75 cents to $1; White Cotton Stockings at 25 and 31¼, and very fine at 37½ cents. Children's Dress Caps from $1 to $1 25. With a variety of articles too numerous to mention.

SELLING OFF AT COST:

A large assortment of Room Paper, some as low as 31¼ and 37½ cents a Bolt; Fire Screens and Borders. *Also,*

WILL BE SOLD AT COST, HIS STOCK OF

Queensware and Glassware.

Consisting in part of elegant rich cut Gothic and Fluted Decanters, Tumblers and Wines to match; also Tea Setts, Dinner and Chamber Setts, with Plates, Cups, Saucers, and a variety of other articles too numerous to mention.

Lexington, June 2, 1834. 51-tf

GILDING.

THE subscriber having acquired a perfect knowledge of the *ART OF GILDING*, in all its branches, is prepared to frame Portraits, Looking-glasses, Mantle-glasses, and Pictures of every description, on accommodating terms, and in a style equal to any in the west. He will also re-gild old frames. He hopes from his experience in the business, and by diligence and attention thereto, to receive a share of public patronage. His shop is on Main-street, two doors above Postlethwaite & Brennan's Tavern, and immediately opposite Thomas S. Logwood's Coach Manufactory.

JAMES WILSON.

N. B. All orders from a distance thankfully received and promptly attended to,

Lexington, July 9, 1834. 52-tf

"PLEAD THOU MY CAUSE."

"Plead Thou—oh plead my cause!
Each self-excusing plea
My trembling soul withdraws,
And flies to thee.
When Justice rears her throne,
Ah, who, save thee alone,
May stand, O spotless one!—
Plead thou my cause!

Ah, plead not aught of mine,
Before thine altar thrown:
Fragments—when all is shine—
All—all thy own!
Thou seest what stains they bear:
Oh since each tear, each prayer,
Had need of pardon there,
Plead thou my cause!

With lips that, dying, breathed
Blessings for words of scorn;
With brow where I had wreathed
The piercing thorn;
With breast to whose pure tide
He did the weapon guide,
Who hath no home beside,
Plead thou my cause!

Plead when the tempter's art,
To each fond hope of mine,
Denies this faithful heart
Can e'er be thine.
If slander whisper too
The sin I never knew,
Thou who could'st urge the true,
Plead thou my cause!

Oh, Plead my cause;
Plead thine within my breast;
Till there thy peaceful Dove
Shall build her nest.
Thou know'st this will—how frail;
Thou know'st—though language fail—
My soul's mysterious tale;—
Plead thou my cause!"

From the Charleston Observer.

Fairs.

Mr. Editor—As in all things, Christians are to avoid even the appearance of evil, how certainly in their efforts to do good. And as the minds of men are at no time more jealous than when urged upon the duty of charity, how much more cautious should we be in the manner in which we present before them objects of benevolence. Now I think it very questionable whether the result of Fairs is good, and whether they can be ranked with that charity the quality of which is twice blest—blessing him that gives and him that takes. I do not wish to impute sin to those benevolent ladies who have lately exerted themselves in this way, for that worthy object, the Seaman's Society; nor those who have at previous times engaged in similar efforts; because they may not have taken that view of the matter in which its true character may be best seen, and if they have done wrong, it has been ignorantly.

That the judgment of your readers may be exercised on this subject, I will just mention what appears to me some objections to Ladies' Fairs.

1st. The same *effort*, by the same individuals—with the same determination—the same self-denial—and with no more conflict with the feelings of others—would raise as large an amount of money. The money raised, therefore, cannot be a *plea* for the propriety of the manner of procuring it.

2nd. The trouble experienced in raising money in other ways, is practically beneficial to the heart, by increasing humility, lowliness, dependence, faith and prayer. The trouble connected with this arrangement, is of the earth earthly, and in its influence on the mind is not spiritual, but carnal.

3d. I ask whether a *Christian* female is not exposed—whether her modesty is not sullied—and that fine and delicate sensibility, which is her charm, not to name Christian meekness and chastity of manner and conversation, are not violated—during all the bustle and traffic of a Fair.

4th. I ask again, if that arrangement which mingles in one company the vicious and the virtuous, and which requires Christian females to be at the service of all—liable to their insults and inuendos, as they have been—is consistent with the nature and spirit of the object?

5. Do they not, for the time being, assimilate Christians and Christianity to the world?

6. Do they not tacitly imply that there is not in the zeal of Christians, and in the spirit of Christian charity, a *power* sufficient to sustain the Christian cause?

7. Do they not make religion succumb to pleasure, fashion, carnal appetite and folly?

8. Do they not foster the spirit of self-indulgence, and needless expenditure?

9. When you get money from another for charity, you do him good, and you leave pleasant thoughts behind; but does the money spent at a Fair, leave any other impression than regret, disgust in the recollection of the gratification of the lust of the flesh, the lust of the eye, and the pride of life?

10. Is the gain of a Fair as likely to be blessed of God as that money which is raised by *prayer* and self denying effort?

Perhaps, Mr. Editor, these questions may lead all to the conclusion that public Fairs are a very questionable means of furthering Christian charity, and I would like to see the question discussed in your paper, that the consciences of all may be enlightened, and their minds prepared for future action.

Nothing lost by keeping the Sabbath—Nothing gained by the use of Ardent Spirit.

Henry R. Schoolcraft, author of several valuable works relative to the Western country, thus closes his narrative of an expedition to the sources of the Mississippi, just published by Harper and Brothers.

In submitting it to the public, it is conceived suitable to mark, that it [the tour] has been accomplished, from beginning to end, without the use of so much as a drop of ardent spirits, of any kind, either by the men upon whom the fatigues of the labor fell, or by the gentlemen who composed the exploring party. This fact itself might be deemed an empty announciation, were it not in my power to add the gratifying result, that no diminution of the strength or capacity of the men to perform their labor has been at any time experienced; nor has any sickness at all supervened. At no stage of the journey, have the men, who were originally engaged with a distinct understanding on this point, asked for or required any liquor, or evinced any murmuring that it had been excluded from the supplies. But even when the labor was most severe, on portages in morasses, or in crossing highlands, they have evinced a readiness, a cheerfulness, and an ability for sustaining continued fatigue, which has often been the subject of remark and commendation by the party. Often when the day's work was done, when they had labored hard at the paddle or carrying-strap, and sometimes when even a portion of the night had been added to it, they showed a joyful spirit in the encampment. And they frequently went to gather wood, after such fatigues, for supplying the night fires, with the boatman's song.

Another fact may, with equal pleasure, be recorded, and it seems intimately connected in its influence with the preceding. No Sabbath day was employed in travelling. It was laid down as a principle, to rest on that day, and wherever it overtook us, whether on the land or on the water, the men knew that their labor would cease, and that the day would be given them for rest. Such of them as felt the inclination, had the further privilege of hearing a portion of the Scriptures read, or expounded, or uniting in other devotional rites. There were but a few hours of a single morning and a few hours of a single evening, of separate Sabbaths, at distant points, which were necessarily employed in reaching particular places. And the use of these appeared to be unavoidable under the peculiar circumstances of our local position. It may, perhaps, be thought, that the giving up one seventh part of the whole time employed on a public expedition in a very remote region, and with many men to subsist, must have in this ratio, increased the time devoted to the route. But the result was far otherwise. The time devoted to recruit the men, not only gave the surgeon of the party an opportunity to heal up the bruises and chafings they complained of, but it replenished them with strength; they commenced the week's labor with renewed zest, and this zest was in a measure, kept up by the reflection, that the ensuing Sabbath would be a day of rest. It was found by computing the whole route, and comparing the time employed, with that which had been devoted on similiar routes, in this part of the world, that an equal space had been gone over in less time, than it had ever been known to be performed by loaded canoes, or (is the fact is) by light canoes, before. And the whole expedition, its incidents and results, have been of a character furnishing strong reasons for uniting in ascriptions of praise to that Eternal Power who hath been our shield from "the pestilence that walketh in darkness and from the destruction that wasteth at noon-day."

Unpromising Children.

Those who are engaged in the instruction of the young, may be encouraged by reflecting, that children who are the least promising, sometimes turn out well; and God gives the blessing when and where it is least expected. Mr. Bosworth, in his excellent sermon for the Sunday School Society, mentioned the case of a young man, who, when a boy in the Sunday school in this town, was almost considered to be hopeless of improvement, but whom he afterwards met in London, having become a decidedly religious character. He was then actively engaged in Sunday school teaching, and afterwards died in the faith of Christ, bearing a grateful testimony to the value of those instructions he had received in his earliest years. The celebrated Isaac Barrow forms a signal instance of the change which sometimes takes place in after life, frustrating those prophecies of evil we are so prone to frame, from unfavorable indications in childhood. He was fond of fighting, and setting his play-fellows to fight; he was totally regardless of his book, and altogether a boy of such uncomfortable promise, as to make his father devoutly wish *"that if it should please God to take away any of his children, it might be his son Isaac."* Yet so short-sighted are human fears, as well as human hopes! By God's blessing on the early discipline of his mind, he grew up in temper fit to win all hearts; in science fit to fill with honor the mathematical chair in which Newton afterwards succeeded him; in learning fit to stand in the very foremost rank amongst the most profound and universal scholars of his country; and became also a distinguished advocate of that religion, the influences of which he so eminently illustrated. That excellent and devoted clergyman, Mr. Cecil, referred with singular humility and candor to his own case, in illustration of the blessing with which God crowns, in after life, the prayerful and assiduous efforts of Christian parents for the religious welfare of their children. Before one of the largest and most intelligent auditories in the metropolis, he said, "And I must tell you, as a public witness for God and his truth, that you should never despair. No distressed woman ever hoped more against hope than the mother of your preacher; but she prayed, and while she prayed she waited patiently, and put her trust in an omnipotent arm. She not only prayed, but she instructed his mind, and then waited God's season; and she lived long enough to hear that child *preach that gospel which he once despised*, and she said, "Now Lord, lettest thou thy servant depart in peace."

Mr. Cecil, speaking of the influence of the parental character, observes, from his own experience, "Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother who dropped things in my way. I could never rid myself of them. But in the exercise of this influence, there are two leading dangers to be avoided. Excess of *severity* is one danger. My mother, on the contrary, would talk to me, and weep as she talked. I flung out of the house with an oath; but wept too when I got into the street. Sympathy is the powerful engine of a mother. I was desperate; I would go on board a privateer. But there are soft moments to such desperadoes. God does not at once abandon them to themselves. There are times when the man says, 'I should be glad to return; but I should not like to meet that face,' if he has been treated with severity. Yet excess of *laxity* is another danger. The case of Eli affords a serious warning on this subject. Instead of his mild expostulation on the flagrant wickedness of his sons, 'Nay my sons, it is no good report that I hear,' he ought to have exercised his authority as a parent and a magistrate, in restraining and punishing their crimes.

The poor Mormons, beginning to discover the imposture, have pierced the veil that has covered the deformities on their Mokara. A number of them, residing in Bowling Green, Missouri, have determined to renounce the doctrine of Mormonism for the present, or in other words, to remain silent or neutral, until something shall have been revealed to them from Heaven. A paper published at Bowling Green says:—"Numbers of those who some time since went to Jackson are daily returning on their way back to the place from whence they started. It is said that the cholera had broken out in their camp, and that many had died. Some of those returning express themselves much dissatisfied with their prophet, General J. Smith. They say he has failed in all his attempts to cure the cholera, or bring the dead to life."

From the National Intelligencer.

Death's Claimings.

Warrior, in the tented field,
With that fearless brow and eye,
Proudly girding on thy shield,
Dreaming but of victory:
Every look and tone display
What a dauntless heart is thine,
Yet ere summer's parting ray,
Gallant warrior, thou art mine!

Monarch, on thy gorgeous throne,
Glittering with royalty,
Wealth and splendor are thine own,
Nations bow the knee to thee.
All of treasure earth bestows
From the sea and land is thine;
Yet ere night its darkness throws,
Haughty monarch, thou art mine!

Statesman, in thy secret room,
Wiling up to power and fame;
Toiling on through nights of gloom,
Worshipping ambition's name:
In a bright perspective shown,
Fortune, favor, all are thine;
Yet ere evening's shade is thrown,
Reckless statesman, thou art mine!

Lady, in thy rose-clad bower,
Dreaming on in loveliness,
Winning from each passing hour,
Pleasure in her gayest dress:
All that life can e'er bestow,
Beauty, wealth, and rank, are thine;
Yet ere twilight's softening glow,
Fairest lady, thou art mine!

Yes, all are mine; the brightest flower
In flagrant bloom may pass away;
And trophies won from every hour,
All tell of my resistless sway.
Yes, all are mine; successive years
Bring but new victims to my shrine;
Sorrow and gladness, smiles and tears,
Youth, manhood, age—all—all are mine!

Different Modes of Preaching.

Sidney remarks of the Rev. Rowland Hill, that he was a great observer of the different modes of preaching, and once drew up, in his peculiar style, a string of characteristics of the various kinds of pulpit orators. He thus describes them:

Bold Manner. The man who preaches what he feels, without fear or diffidence.

Self-Confident. A man who goes by nobody's judgment but his own.

Rash. A preacher who says what comes uppermost without any consideration.

Rambling. A man that says all that pops in his mind without any connection.

Stiff. One who pins himself down to think and speak by rule, without any deviation.

Powerful. The man who preaches from the bottom of his heart the truths of the Gospel with energy to the consciences of his hearers.

Finical. Minces out fine words with nothing in them.

Sober. The man who lulls you fast asleep.

Elegant. The man who employs all his brains upon dressing words, without ever aiming at the heart.

Conceited. Vainly aims at every thing, and says nothing.

Welch Manner. A man that bawls out very good things till he can bawl no longer.

Affectionate. The happy man who feels for souls tenderly, preaches Christ affectionately, and yearns over souls in the bowels of Jesus Christ.

Dogmatic. A man who goes by his own brains, right or wrong.

Peevish. One who picks into every body's thoughts and thinks no one right but himself.

Fanciful. One who instead of being led by wisdom, runs after a thousand visionary whimsies nnd conceits.

Self-Important. Thinks nobody like himself.

Noisy. A loud roar, and nothing in it.

Genteel. The vain fool that is fond of dressing up words without meaning.

What to do with Tobacco.—We gave our readers a short time since, which was going the rounds of the newspapers, headed, "*What to do with* RUM." The progress of the Temperance Reformation has awakened not a little anxiety in some quarters, it appears, lest, in mercantile phrase, ardent spirits *should become a drug*. Happily for the cause of humanity, a way was discovered of putting it to good use by making it—what it ought ever to have been held to be—*a drug* to poison, not men, but rats and bears with. We are glad to find that other drug—*tobacco*—can be employed to a purpose equally good. We had indeed known long ago, that tobacco would poison vermin, *if you could get them to eat it*. Well: some one has luckily thought, that if there is no worm that crawls *the earth* so vile as to chew tobacco, perhaps even the voracious ship worm wont touch it. And so it has proved. The French have discovered that if the essence of tobacco be mixed with the pitch and tar used in caulking and sheating a ship's bottom, the very worm that can make a feast out of a pine plank, will quit the ship in disgust.—*Christian Gazette.*

Wines of Italy.—At Montefiastone, the wine is renowned, in history and fable, and truly it deserves encomium. It is light and sparkling like Champaigne—but it is better, in as much as it is weaker. I opened my basket of viands, and broached a flask in the coach, that renewed my youth. I felt it as a boy feels in a morning in Spring. The demon of intoxication resides not in such wine—he eschews it. It is noxious. If I occasionally praise wines, and record the temperance which is every where manifested in a country of vineyards, it has only an European application. In Italy wines are too cheap to be counterfeited; they are a part of every one's daily food, and they have too little alchohol to be exported in purity. The proverb assumes that it is not to be kept safely even here. But the temperate wine bibber in the United States is walking among rattlesnakes. He preaches to others abstinence from spirits, and drinks his port which is one quarter brandy, in a mixture of logwood, honey and cider. If he prefers sherry he has the same mixture without the logwood. The enemy fights him in disguise, boards him in the smoke. The deluded man regards words instead of things. Of all the wines sold in the United States not half is made from the grapes, and of the half which is, but a modicum is pure. It is *fortified* with brandy.—*Cor. of the Jour. Commerce.*

If you wish to starve your family be a drunkard, for that will consume the means of their support.

Children's Department.

For the Western Luminary.

Letters to Sabbath School Children—No. 4.

God is Unchangeable.

Dear Children—There are few things that delight your minds more than order, and regularity. When you arise from your beds in the morning, and see the sun rising in the east, and think that in a short time he will be in his meridian, immediately over your heads, and then in a few hours will sink down in the west, and be hid from your sight;—when you look upon the moon, the queen of night, walking her nightly round in the heavens, and the bright shining stars which seem to surround her, and think, that these all appear in regular order, without the time of their appearing being changed, your minds are filled with pleasure at the thought. When you think of the order, and regularity with which the seasons pass their yearly rounds, you cannot but be pleased. Spring, with its flowers and budding trees, Summer, with its fruits, and harvests, Autumn, with its falling leaves, and Winter with its snows and ice, all come year after year in their regular rotation, and you are pleased that it is so. But did you ever ask yourselves the question why these things are so! It is because God is unchangeable.

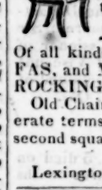
"In the beginning God created the heaven and the earth," and divided the day from the night, and made the earth to bring forth grass, and herb, and fruit, and he made the beasts to live upon the earth, and the fishes in the sea; all these things which God arranged in the beginning continue to this day, and why do they so continue! Why because God is unchangeable, and never alters his plans. God also created man, and placed him in the most happy situation, and man was a holy being and loved God; but men are not now holy, and do not now love God before they are christians: this is not owing to any change in God, for God cannot change, but man himself has changed.

God says by the mouth of the prophet Malachi, "I am the Lord, I change not." And how could the Lord change! He could not be better than he is, for he is a perfect being; and he would not do wrong. The greatest, and the best of men change their ways of thinking, and their plans every day; but it is not so with God. His infinite wisdom enables him to know the best plan for accomplishing every thing, and that plan he always pursues. Just suppose for an instant that God was a changeable being, and how much would it take away from his lovely character! If God did change, his creatures could have no confidence in him, and instead of feeling themselves safe and secure in his hands, they would be in continual fear and dread.

If God is unchangeable, we should love him that he is so, for we know that he has been good to us, in watching over, and preserving our lives, and as he is unchangeable, he will continue to do so, as long as we trust in him. As God is unchangeable, he will certainly accomplish his promises to his people. The prophet Micah says, "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old," and James says, "every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." And Paul says in his epistle to the Philippians, "being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ" But you may say if God is unchangeable where is the need for you to pray to him, as you cannot change the purpose of God. But it is not the object of prayer to do this; the change which our prayers make are not upon God, but upon ourselves. By confessing our sins before God, and imploring his mercy, we get ourselves in a proper state of mind to receive his blessing. If the unchangeable nature of God is a matter of rejoicing to the christian, how great a matter of terror should it be to the ungodly!—Whilst God will enable the christian to rejoice in his blessed presence forever, the same unchangeable God will cause the sinner to lie down in everlasting torments and woe. Serve God now then, take his yoke upon you, and you will be happy with him in glory forever.

Your affectionate Friend, W.

JAMES MARCH,
(Of the late firm of *Gaunt & March.*)
Chair Manufacturer,



HAVING purchased the stock of the late firm, has on hand and offers for sale, on reasonable terms, a large assortment of
Fancy & Windsor Chairs,
Of all kinds and prices: also SETTEES, SOFAS, and MAHOGANY CHAIRS, BOSTON ROCKING CHAIRS, &c.

Old Chairs repaired and re-painted on moderate terms, at his Factory on Limestone St., second square above the Jail.

JAMES MARCH.
Lexington, July 2, 1834. 51-tf.

NEW BOOKS.

THE Subscriber is just receiving at his Book Store, on Main street, a large assortment of
LAW, MEDICAL, THEOLOGICAL AND CLASSICAL BOOKS.

Also, a general assortment of Books in use in Common Schools, purchased by himself in the Eastern cities this spring, at the lowest cash prices. Among the new works are the following:

The Village Testament, by Rev. Wm. Patton; Fairholmes' Geology of the Scriptures; History of the Crusades against the Albigenses; Brewster's Treatise on Astronomy; Ellis's Polynesian Researches, complete in 4 vols.; the Life of Thomas Jefferson, by R. L. Rayner; the History of Popery, by a Watchman; Aids to Mental Developement; Hutton's Book of Nature; Ivimy's Life of Milton; Hogg's Familiar Anecdotes of Sir Walter Scott; Kay's Travels and researches in Caffraria; the Corner Stone, by Jacob Abbott, author of Young Christian, &c.; the Life of Peter the Great, the celebrated speeches of Chatham, Burke, Erskine and McIntosh, selected by a member of the Philadelphia Bar.

A. T. SKILLMAN.

Pure White French China.

JUST OPENED, a few choice dinner sets Pure White French China; Mantle Ornaments; Flower Vases; Fancy Ink-stands; Tea and Desert sets; Card Baskets, &c.

JAMES & BROTHER.
Lexington, Jan. 29, 1834. 29-tf

JUST PUBLISHED,
And for Sale at This Office, and at A. T Skillman's Book Store,
"Strictures on Campbellism,
By THOMAS CLELAND, D. D."
Price—25 cents single copy; 25 copies for $5

Cork Inkstands.

10 GROSS Cork Inkstands, good quality, for sale very low for cash.

A. T. SKILLMAN.

NEW SCHOOL BOOKS.

JUST received and for sale at SKILLMAN'S Book Store, Main street, by the dozen, or single copy, "*The Elementary Reader*, to accompany Webster's Spelling Book, illustrated with one hundred and thirty engravings." Also for sale as above, "*Hall's Western Reader*, a series of useful Lessons designed to succeed the Elementary Reader." Selected and arranged by James Hall.

RECOMMENDATION.

The undersigned having examined the Elementary Reader, and Hall's Western Reader, cheerfully embrace this opportunity to express our opinion of their merits. The former occupies a very important place as a first reading book, and we think it is compiled with more good taste and judgment than any work of the kind with which we are acquainted. The latter is admirably suited to the place for which it was designed, viz. the higher reading classes in our common schools. The publishers deserve credit for getting up these books in so neat a style, and at the same time for so reasonable a price.

J. GAYLE, Jr. *Prin. City School.*
J. L. TRACY,
G. W. COONS.
Lexington, July 2, 1834. 51-tf.

TO MASTER TAILORS.

I HAVE for sale, as sole agent for the Inventor in Kentucky, A. F. Saguez's, of New-York, new invented SELF-VARYING RULE. Reports of Spring Fashions, Squares, Scales, and Rule Books, which will be promptly furnished to the trade, on application by letter, post paid, enclosing the purchase money, at the following prices:

Rule Book,	$10 00
Report of Fashions to Subscribers,	3 00
" " to non-subscribers,	4 00
Steel Strop,	3 00
Measure Book,	1 00
Square and Scales,	5 00

J. T. FRAZER.
Lexington, April 16th, 1834. 40-6m.

NEW WORKS.

BOOK for Parents, by Christopher Anderson; Christ our Example, by Caroline Fry, author of The Listener, &c. &c.; The Family at Home, Fireside Piety, the Mother at Home, the Corner Stone, by J. Abbott; Life of Rev. Rowland Hill, by Rev. Edwin Sidney; 1st and 2d vols. Miss Edgeworth's Works, uniform edition; the Young Ladies' and Gentleman's Pocket Dictionary; Curiosities of Literature 2d series, by De Israeli, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 28, 1834.

PLANK YARD AND GROCERY STORE.

THE subscriber has the pleasure of informing his friends and the public in general, that he has purchased Capt. T. P. Hart's entire stock of PLANK, SCANTLING, &c. and is prepared to furnish Seasoned Plank at the usual yard prices. He has also purchased Capt. Hart's STOCK OF GROCERIES, in the new yellow building on Limestone Street, just above the Jail, where he will be found ready and willing to attend to the calls of his friends and customers for Plank and Groceries. He hopes with the assistance of J. S. Freeman, whose services he has engaged, to merit a share of public patronage. H. MAGUIRE.
Lexington, May 25, 1834. 46-tf

BOOKS! BOOKS!!

JUST received and for sale by the Subscriber, Cheapside No. 3, Lexington, Ky.

Men and Manners in America; Aid to Mental Developement; Book of Nature; Macknight's Epistles; Viller's Essays; True Piety; Flutes, various qualities, Clarinetts; Flute Preceptors; Kay's Travels in Caffraria; Doddridge's Exposition; Spurzeim's works; Dunglinson's Physiology; Barnes's notes on the Gospels; Newman's Spanish and English Dictionary, large and small; Johnson's lives of the Novelists; Beatties Minstrel; Moliere; Racine; Boileau; Drake's book of Indians; Charles 12th, French and English; Helen, 10th vol. Maria Edgeworth; McIntosh's Ethical Philosophy; New Music for the Piano, &c. &c. &c.

Together with an assortment of School Books and others, which are offered low for cash by the subscriber. CHR. WALL49CE.
Lexington, June 11th, 1834. 49-by.

LOOK HERE.

John M. Hewett, Truss Maker,
OPPOSITE THE LEXINGTON HOTEL,

BEGS leave, respectfully, to inform his friends and the public, that he has obtained the Agency of Mr. Thomas Stagner, of Richmond Ky., to use, vend, and practice his celebrated PATENT TRUSS, for the *cure of all cases of Hernia or Rupture*, of recent or long standing.

He is so convinced of the importance of this Instrument above all that have ever yet been used, that he not only proposes to abandon all the various kinds he has heretofore used in his extensive practice, but to assure the afflicted that the universal terms are, NO CURE, NO PAY!

Lexington, June 25, 1834. 50-3m

NEW BOOKS.

WORKS of Mrs. Sherwood, uniform edition; the Philosophy of Sleep, by Robert Macnish; A Manuel of the Christian Sabbath, by J. H Agnew; Fireside Piety, by J. Abbot; Sketches by Mrs. Sigourney; Letters of John Randolph to A Young Relative; Instructions for Young Christians, by Lyman Beecher, D. D.; Gutzlaff's Voyages along the coast of China, &c.

Just received and for sale at SKILLMAN'S Book Store, Main Street.
Lexington, July 2, 1834.

School Books.

A GENERAL assortment of School Books, at wholesale, very low for cash.

A. T. SKILLMAN.
Lexington, June 17, 1834.

DISSOLUTION.

THE Co-partnership heretofore existing between JOHN STEEL & WM. TOD, Jr. has been this day dissolved by mutual consent. All persons having claims against that concern, will present them to BAIN & TOD, for settlement; who are authorized to settle and receive all debts due said firm.

JOHN STEEL,
WM. TOD, Jr.

PATTERSON BAIN & WILLIAM TOD, Jr.

HAVE this day entered into *Co-partnership*, to continue the HATTING BUSINESS, at the old stand, corner of Main and Main Cross Streets, under the name of

BAIN & TOD,

And hope by their united and close attention, to place the business on such a footing, as shall merit an increased share of the public patronage heretofore so liberally bestowed on the old stand. We are determined to increase and continue a good assortment, and will be undersold by none in the Union. Merchants and other wholesale dealers, are particularly desired to call and see the inducements we offer to purchasers.

Hats made to order, of any size, form, or quality, both wholesale and retail, with punctuality and despatch.

BAIN & TOD.
Lexington, March 5, 1834. 34-tf.

COPPER, TIN, AND SHEET-IRON
MANUFACTORY.
☞Sign of the GOLDEN COFFEE-POT.☜

MILLER & FARRAR,

RESPECTFULLY inform their friends and the public, that they have purchased the stock and materials of M. Fishel, dec'd, and have removed their establishment to his well known stand, two doors below the Post Office, where they are prepared to execute orders to any extent, for *Copper, Tin, and Sheet Iron Ware*. They also keep constantly on hand a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

MERCHANT TAILORS'
FASHIONABLE STORE,
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons,

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5, 1833.—48-tf

Hygeian Vegetable Medicine
From the British College of Health, London

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; W. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher *Richmond*; Shultz and Hadant *Maysville*; John R. Bryant, *Union Town*; J. Dudley, *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

JOHN M. HEWETT, Jr.

IS now receiving a large and complete assortment of GROCERIES, which he is determined to sell low; preferring a "nimble sixpence to a slow shilling."

March 19, 1834. 36-by

Blue Lick Water,

FRESH every 10 days, by
J. M. HEWETT, Jr.
36-by 4 *doors below the Post Office.*

BOOT AND SHOE MAKING.

THE subscriber has just received a splendid assortment of the best materials used in making *Boots and Shoes*, such as
CALFSKINS, BUCKSKINS, MOROCCO, &c.
and is prepared to attend to all orders with neatness, durability, and despatch. He is thankful for past favors, and will be *very* thankful for a continuance of the liberal patronage he has already received. He has on hand a good supply of gentlemen's Boots and Shoes, and he invites *cash* customers to call and examine them. GEO. ADAMS.
Lexington, June 4, 1834. 47-tf

LEXINGTON HOTEL.

THE subscriber has purchased the Stand formerly known as the WASHINGTON HOTEL, which has been thoroughly repaired, and is now opened for the reception and entertainment of Travellers and others.

Persons are respectfully invited to give him a call, and may rely upon every attention being paid to their comfort.

JOHN KIESER.
Lexington, May 14, 1834. 42-tf

BOOKS.

A FEW copies Scott's Commentaries on the Old and New Testaments in 3 Vols. at $8. *ALSO*—Henry, in 3 and 6 Vols. at $12. A. T. SKILLMAN.
June 17th, 1834

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER
Opposite Lexington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased; and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf